

T H E  
Church of *England* Man's  
COMPANION;  
O R A  
RATIONAL ILLUSTRATION  
O F T H E  
Harmony, Excellency, and Usefulness  
O F T H E  
*Book of Common Prayer, &c.*

W H E R E I N

All the *Rubricks, Prayers, Rites and Ceremonies, &c.*  
are explain'd, vindicated, and compar'd with  
the *Ancient Liturgies*, and the Practices of the  
*Primitive Church*.

T O W H I C H

Is prefix'd an *Introductory Discourse*, shewing the Lawful-  
ness and Necessity of a National Precompos'd Liturgy.

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*Let all things be done decently and in order.* I Cor. 14. 40.

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O X F O R D,  
Printed at the *THEATRE*,  
In the Year MDCCX.



6  
Imprimatur,

*GUIL. LANCASTER*

Vice-Can. Oxon.

Jun. 20. 1710.

**TO THE**

**Reverend and very Worthy**

**GEORGE STANHOPE,**

**S. T. P.**

**DEAN of CANTERBURY, &c.**

**REVEREND SIR,**

**I** Do my self the honour to lay at Your Feet this small Explication of our Church-Liturgy: Your great Piety, which You endeavour to promote by Example, Instruction, and Infusing into the Nation the Primitive Spirit of Fervency in Worship, entitles You more particularly to every Attempt on that inestimable Treasure of publick Devotion: and Your own Labours on that Excel-

## *The Epistle Dedicatory.*

lent Book, whether from the Desk or the Press, encourage me to believe, You can reject nothing intended for it's *Illustration*, though widely distant from Your own Performances.

It is with great Distinction that You fill the several Parts of Your Sacred Function: Your happy Flock are cherish'd and invigorated by Your uncommon Care, pious Liberality, and most Christian Influence; and Aliens from the Fold, *Jews*, *Infidels* and *Hereticks* share in Your Charity and sink under the Weight of Your forcible Reasonings. Suffer me then, Sir, to contribute a little under Your Patronage to the Work of Religion; that while the One trembles at the GOD You demonstrate, and the Others are taught to confess their MESSIAH, and maintain the UNITY of Faith and Worship, they may all learn to address themselves to God through Christ their Redeemer for Forgiveness and Mercy, in these Solemn Forms, which Sacred Synods and Civil Authorities have publish'd and confirm'd for those great Ends.

I can-



## *The Epistle Dedicatory.*

I cannot but with great Pleasure look back upon the happy Lot of my Worthy *Grandfather*, who was honour'd with the Benefits of Your Care and Friendship. As it is not to be doubted but that the Christian Dispositions he receiv'd from You, were deriv'd upon his Posterity, so I am in hopes this present Offering is the Fruit of Your own Good Genius, struggling with my Infirmities for something better and more worthy of its Original; and which may be best obtain'd from Your favourable Patronage of these small Beginnings; which is the hearty Desire of,

REVEREND SIR,

Your most Obedient,

Humble Servant,

CHARLES WHEATLY.



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# THE PREFACE.

**I**T may seem something strange, that, after so many Books publish'd by such Learned Hands upon the Common-Prayer, any new Attempt should be made upon the same Subject. It will not therefore be amiss to acquaint the Reader that the following Book is of a different Nature from any that has been before it: The Design of it is to raise his Admiration of our most Excellent Liturgy by letting him see, how much it is, in all its parts, a reasonable Service. This indeed has, in some measure, been done by others, but in such a manner as makes it still capable of being perform'd to better Advantage; as will appear by taking a short view of the several Books that have already been publish'd on the Subject. The First is Bishop Sparrow's Rationale, which, in some places, is only a bare enumeration of the Prayers; there is very little said of the Rubricks, and where it is more large, it consists chiefly of Citations at length not so proper for ordinary Readers. Mr Haman L'Estrange, who writ soon after him, is chiefly taken up in shewing the Alliance between the several Common-Prayer-Books that had been then put out; As for his Notes, the multitude of Authoritys, first in the Originals and then in English, render them very intricate to meaner Capacities: And both these Books are, in some parts of them, become in a manner useless, since the last Review of the Common-Prayer,



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*When several great Alterations were made. But the Defects of these were sufficiently supply'd by the Learned and Reverend Dr Comber, who, in his incomparable Labours upon the Liturgy, has scarce omitted any thing that might be said in its Defence or Illustration, except on the Sundays and Holy-Days and the Epistles and Gospels which he has said nothing of. But then the Bulk of the Book and the Largeness of the Price, arising from his long Paraphrases and Practical Discourses, prevent it from being of such general use as it otherwise might have been. And as for his Abridgement of it, several things are there pass'd by unobserv'd, especially in the Occasional Offices, which others might think well worth taking notice of. Dr Nicholl's Book in Octavo consists chiefly of Paraphrase, as doth also that put out by Mr Bennet, except that this Latter has in some places explain'd the Text, and offer'd Advice both to the Clergy and Layety for promoting true Devotion in the Use of it. Dr Nicholl's Book in Folio now lately publish'd is principally design'd for the Use of the Learned, and it is to be wish'd that so many of them could be able to purchase it as might be benefitted by it: As for Mr Clutterbuck and one or two more of less note, they seem on the other hand to have streighten'd themselves too much, lest they should exceed the Pockets of those for whose use they design'd their Performances. So that, though all these be very good in their kind, yet, there still seems to be wanting some short Rational Illustration of our Liturgy, such as may (without being swell'd by Paraphrases &c.) shew the Reader the wonderful Harmony and Method that is every where observ'd in all its Offices, together with the Conformity it bears with the Ancient Liturgies and the Practices of the Primitive Church, and obviate whatever Scruples may arise by explaining and vindicating the several Rubricks, Rites and*

## The Preface.

*and Ceremonies &c. and by giving the true and genuine meaning of such Sentences in the Prayers and elsewhere as have been misinterpreted and cavill'd at by the Dissenters. This is therefore what I have endeavour'd to do in the following Sheets, viz. not to invent any thing new upon the Common-Prayer (which the Labours of so many great Men have made utterly impossible) but to make a short Collection from all the foremention'd Books, but chiefly from Dr Comber's larger Treatise, of whatever may tend to such an Illustration of it. Though I must not forget to acknowledge my self beholden for some parts of it to other Authors; as in the Introductory Discourse, which is mostly taken out of Mr Bennet's Brief History of the Joint use of precompos'd set Forms of Prayer; In the First Chapter I am partly oblig'd for the First Section to Bishop Beverege's Discourse of Prayer; for the Second to Dr Cave's Primitive Christianity; and for the Third to Mr Roberts's Sermon at the Primary Visitation of the Bishop of Exeter at Oakhampton; As for the Fourth Section, some part of it is taken out of Mr Bennet's Introduction to his Book on the Common-Prayer. And throughout the whole Fourth Chapter, I must own my self very much oblig'd to Mr Nelson's Incomparable and pious Companion for the Festivals and Fasts. I have in several places, presum'd to intermingle some Observations of my own, but these I suppose I need not specify, I rather fear they will be too easily distinguish'd.*

*As for the Citations out of the Ecclesiastical Writers, though I have been referr'd to most of them by the Authors I have made use of, yet, I have taken care to insert none, but what I have my self, after due examination, found to be just and true: I have not indeed set them down at large, because I have avoided all unnecessary means of swelling the Book; but then I have been so*  
*exact*

## The Preface.

*exact as to Tome, Page and Marginal Letters, that any one, that will but give himself the trouble to see what Edition I have made use of, in the Index of Writers at the beginning of the Book, may very readily turn to the places. The reason of my inserting the Times when the several Authors flourish'd, in the same Table, is, that the Reader may by that means know the Antiquity of the several Institutions, Rites, and Ceremonies &c. hereafter mention'd; viz. by consulting when those Authors liv'd, who first mention them.*

*I have nothing else to add, but to desire the Reader that he would observe these following Additions and Amendments, most of which the Reverend the Dean of Canterbury, my very worthy Patron, and the Ingenious and Learned Mr Nelson have been pleas'd candidly to communicate to me since the Book was printed off; and for which I shall do my self the Honour to take this opportunity of returning my humble thanks.*

### *Additions and Amendments.*

Concerning the Original of the *Common-Prayer-Book* take this following account.

Before the *Reformation*, the Liturgy was only in *Latin*; being a Collection of Prayers made up partly of some Ancient Forms us'd in the Primitive Church, and partly of some others of a later Original accommodated to the Superstitions which had crept into the Church of *Rome* in the Middle Ages; as we may now see in the *Roman Breviary* and *Missal*. And these being establish'd by the Laws of the Land, and the Canons of the Church, no other could publickly be made use of, so that those of the *Layety* who had not the advantage of a Learned Education, could not join in them. And besides they being mix'd with *Addresses to the Saints, Adoration of the Host, Images, &c.* the Worship was in it self Idolatrous and Profane. But when the Nation, in *K. Henry the Eighth's* time, was dispos'd to a *Reformation*, Archbishop *Cranmer*, who was at the head of that great Design, endeavour'd what he could to

get



## The Preface.

get the *Liturgical Offices* reform'd from *Popish* Abuses, and to be perform'd in the *English* Tongue. But Matters were not ripe enough to bring this entirely about in that Reign, but thus much he effected then; viz. He got a *Primer* to be printed, wherein are contain'd not only the *Lord's Prayer*, *Creed*, and *Ten Commandments*, but also the *Morning* and *Evening Prayer* in *English*, not much different from what it is in our present *Common-Prayer Books*; the *Venite, Te Deum, Lord's Prayer* and *Creed* &c. being the very same Translations now us'd. Some time after this, the *Litany* was publish'd in *English*, something different from what it is now, and permitted to be read in Churches on *Wednesdays* and *Frydays*. This was as much as could be done in relation to *Liturgical* Matters during this King's Reign; But when K. *Edward VI* came to the Crown, thirteen Persons were by him commission'd to draw up the *Communion Service*, *A. D.* 1548. viz.

*Thomas Cranmer*, Arch-Bishop of *Canterbury*;  
*Thomas Goodrick*, Bishop of *Ely*;  
*Henry Holbech*, Bishop of *Lincoln*;  
*George Day*, Bishop of *Chichester*;  
*John Skip*, Bishop of *Hereford*;  
*Thomas Thirlby*, Bishop of *Westminster*;  
*Nicholas Ridley*, Bishop of *Rochester*;  
*Richard Cox*, Dean of *Christ-Church*, and Almoner to the King.

*Dr May*, Dean of *St Pauls*;  
*Dr Taylor*, Dean of *Lincoln*;  
*Dr Hayns*, Dean of *Exeter*;  
*Dr Robinson*, Arch-Deacon of *Leicester*, afterwards Dean of *Durham*;

*Dr Redman*, Dean of *Westminster*, Master of *Trinity College*, *Cambridge*.

Soon after the same Persons were commission'd to finish the whole *Book of Common Prayer*, and to draw up publick Services not only for *Sundays* and *Holy-Days*, but for *Baptisms*, *Burials*, and other special Occasions, which accordingly they did: And the whole Book was confirm'd by *Act of Parliament* in the second of K. *Edward VI.* *A. D.* 1548. in which *Act* is contain'd this extraordinary and just Encomium of it, viz. which at this time **W<sup>AS</sup> THE AID OF THE HOLY**

## The Preface.

**HOLY GHOST**, with Uniform agreement is of them concluded, &c. This is the *Original* of our Excellent *Liturgy*, as for some particular Alterations in after Reviews it will not be necessary to enter into the Detail of.

Pag. 2. *lin.* 18. To the Forms of Prayer precompos'd by God himself and prescrib'd to, or by, *Moses*, might be added those in *Numb.* 6. 22. &c. *Numb.* 10. 35, 36. *Deut.* 26. 3, 5, &c. — 13, &c.

Pag. 5. *lin.* 2. for *John* 10. read *John.* 16. *ib.* *lin.* 3. for *John* 11. 3. r. *John* 14. 13.

Pag. 11. in the *Notes.* *lin.* 1. for *Dio* r. *Div.* *ib.* for *Liturgicus.* r. *Liturgicis.*

Pag. 20. *lin.* 4. add, —and Mr *Gregory*, in his *Observations*, *Chap.* 3. proves that the *Upper Rooms*, so often mention'd in Scripture, were places in that part of the House which was highest from the Ground, set apart by the *Jews* as well as *Christians* for the performance of their publick Worship and Devotions.

Pag. 21. *lin.* 15. instead of — our Innocent and Dove-like Religion, read — the House of the Holy Spirit.

Pag. 24. *lin.* 8. for — was, read — is.

Pag. 28. *l.* 7, &c. after—Solemn Manner—read thus, —First, breathing on them and communicating to them the *Holy Ghost*, and then, after he had assur'd them of his own Authority, by telling them that *All Power was given to him in Heaven and Earth*, he gave them *the Power of the Keys* &c.

Pag. 37. *lin.* 40. read — or likely for his Father to grant.

Pag. 40. *lin.* 33, 34. read — We shall be naturally fill'd with Contrition and Lowliness, and with Desires of breathing up our Souls to Heaven. —*ib.* *lin.* 39. blot out — and *Mahometans*.

Pag. 44. *lin.* 1. r. The *Revelation* is. *ib.* *lin.* 7. after—Church, add—for *Lessons*.

Pag. 50. *lin.* 23. after *Easterday*, add, *Ascensionday*, *Whitsunday*.

Pag. 55. *l.* 5. instead of — a Testimony —r.—the Testimony.

Pag. 66. *l.* 32. after — was over — add thus — (as it still is in some Cathedrals and Chappels.) *ib.* *l.* 34. instead of always, read — almost every where.

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## The Preface.

Pag. 70. *lin.* 36. read thus, — and is still for the same reason appointed for one of the Fast-Days in the *Ember-Weeks* by the Church of *England*, which &c.

P. 73. *lin.* 40. after — *Flesh*, add — The *Roman Ritualists* would have the Celebration of this holy Season to be *Apostolical*, and that it was instituted by *St Peter*, *Durand. l. 6. c. 2.* But the precise time of its Institution is not so easily determinable; though it certainly had its beginning before the year 450, because *Maximus Tauriensis*, who liv'd about that time, wrote an Homily upon it. The *Epistles* and *Gospels* &c.

Pag. 77. *l.* 41. read — as *Sixty* is to *Fifty* and *Seventy* to *Sixty*.

Pag. 86. *lin.* 23. add. — 'Tis true that Text is now by most People otherwise interpreted; but the other parts of the *Epistle* is notwithstanding very proper for *Easter-Eve*; the former part of it encouraging us to *suffer* chearfully for *well doing*, after the Example of *Christ*, who, as at this time, *had once suffer'd for Sins, the Just for the unjust*; the latter part shewing us the End and Design of *Baptism*, which was always in the Primitive Church, administer'd to the *Catechumens* on this day.

Pag. 92. *lin.* 31. for *Vienna*—read—*Vienne*.

Pag. 94. *lin.* 31. for *Lesson*—read—*Lessons*.

Pag. 126. *lin.* 28. for whom—read—who.

Pag. 132. *lin.* 38. add thus. And others, rather than repeat that Sacrament, allow'd Baptism administer'd by *Heretics* to be valid, if perform'd *In the Name of the Father*, &c.

Pag. 141. *lin.* 29. —add thus. —And it is to be observ'd that in the Primitive Church the *Lord's Prayer* was never permitted to be us'd by the *Catechumens* till after Baptism.

*Aug. Serm. 59. cap. 1. Tom. 5. col. 343. D. and Serm. 65. cap. 1. col. 119. C. in Append. ad Tom. 5.*

Pag. 143. *lin.* 29. instead of yet—read—However.

Pag. 152. *lin.* 7. read—such a Contract. —*ib.* —read—because it does not.

Pag. 158. *lin.* 2. read—and is Witness to it.

Pag. 163. in the last Marginal Note, for necessary —read—useful.

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*Pag. 175. lin. 10.* after Births—add this. —and *3dly*, that the Person may hereby own the great Mercy of being restor'd to the Privilege of Worshipping God solemnly in his own House and with his own People.

*Ib. lin. 34.* add, —Nor may this Psalm be less aptly us'd when those of meaner Condition are *Church'd*; For by enlarging on the Blessing of a numerous Family, it obviates the too common murmurings of those Wretches, who think themselves oppress'd by such an encrease.

*Pag. 80. lin. 7.* after him, add, —Most Interpreters agree that it was occasion'd by the Victory in *Rephaim*, mention'd *2 Sam. 5. 17.* to the end; though others think it was compos'd &c.

*Pag. 184. lin. 4.* instead of supporting, read—carrying.

There are some few *Typographical* Errors not here observ'd which the *Reader* is desir'd to correct with his Pen.

June 14.

1710.

A N

# A N ALPHABETICAL INDEX

O F T H E

## Ecclesiastical Writers

cited in the following Book ;

With an Account of the Times they liv'd in, and of the  
Editions made use of in citing them.

<i>Ecclesiastical Writers.</i>	<i>flourish'd A.D.</i>	<i>Books.</i>	<i>Editions.</i>
Apostolical { Canons Constitutions }			by Cotelier. Ant- werp 1698.
Alcuin	794.	De Offic. Divin.	Paris 1610.
Ambrose	370.	Opera	Paris 1614.
Arnobius	297.	Adv. Gentes	Paris 1668.
Athanasius	326.	Opera	Paris 1698.
Athenagoras	177.	Legatio	Paris 1555.
Augustin	396.	Opera	{ Paris 1555. Paris 1679.
Basil the Great	370.	Opera	Paris 1618.
Bernard	1130.	Opera	Antwerp. 1576.
Cedrenus	1056.	Histor. Compend.	Paris 1649.
Clemens of Alexandria	192.	Opera	Paris 1629.
Clemens of Rome	65.	Epist. 1. ad Cor.	Oxon 1669.
Chrysostom	400.	Opera	Ed. Savil. Eton 1612.
Codex Theodosianus	438.		Lyons 1621.
Cyprian	248.	Opera	Oxon 1682.
Cyril of Jerusalem.	350.	Opera	Paris 1631.
Dionysius the Areopagite		Ecclef. Hier.	Paris 1615.
Dionysius of Alexandria	254.	Bpist. adv. Paul. Samosat.	Paris 1610.
Durandus Mimatensis	1286.	Rationale	Lyons 1612.
Durandus		De Rit. Ecclef. Cathol. Rom.	1591.
Epiphanius	380.	Opera	Paris 1622.
Euagrius Scholasticus	594.	Ecclef. Histor.	Paris 1673.
Eusebius	315.	Opera	Paris 1659.
Gratian	1131.	Opera	Paris 1601.
Gregory Nazianzen	370.	Opera	Paris 1630.
Gregory Nyssen	370.	Opera	Paris 1615.
Gregory the Great.	590.	Opera	{ Basil 1564. Paris 1675.
Hierom } or Jerom }	378.	Opera	'Antwerp 1576.
			Ignatius

<i>Ecclesiastical Writers.</i>	<i>flourish'd A.D.</i>	<i>Books.</i>	<i>Editions.</i>
Ignatius	101.	Opera	Oxon 1644.
Irenæus	167.	Adv. Hæreses	Oxon 1702.
Isidore Hispalensis	595.	Opera	Paris 1601.
Isidore Peleusiota	378.	Opera	Paris 1638.
Justin Martyr	140.	First Apology	Oxon 1700.
Lactantius	302.	Opera	Oxon 1684.
Micrologus	1080.	De Ecclef. Observ.	Paris 1610.
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Ruffinus	390.	In Symbolum. at the End of St Cy- prius's Works.	Paris 1668.
Socrates	439.	Ecclef. Histor.	Paris 1668.
Sozomen	440.	Ecclef. Histor.	Paris 1631.
Synesius	410.	Opera	Paris 1675.
Tertullian	192.	Opera	Paris 1642.
Theodore	423.	Opera	Paris 1631.
Theodosius Junior See Codex Theodosianus			
Theophylact	1077.	Commentarii	

Note where there are two *Editions* mention'd of the same Book, I have made use of the former to the end of the first Chapter ; not having the benefit of the other till afterwards.

## Councils

by Labbe and Cossars. in 15 Tomes. Paris 1671.

<i>Concil.</i>	<i>A.D.</i>	<i>Concil.</i>	<i>A.D.</i>
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		Vaſenſe 2.	529.



T H B

# Church of *England* Man's COMPANION, &c.

A N

## INTRODUCTORY

Discourse,

Shewing the *Lawfulness and Necessity of a National precompos'd Liturgy.*

**M**OST of the Objections urg'd by the *Dissenters* against the Church of *England*, to justify their Separation from it, being levell'd against its *Form and Manner of Divine Worship* prescrib'd in *The Book of Common-Prayer*, &c. are, in the following Discourse, answer'd as fully as its brevity would permit; so that, tho' the principal design of this Book be to instruct such as are Friends to our Church and Liturgy, yet, it is not impossible but that, by the Blessing of God, it may in some measure contribute to the undeceiving some that are Enemies to both, (such I mean as are disaffected to the former upon no other account, than a prejudice to the latter) especially could we, by first convincing them of the *Lawfulness and Necessity of National precompos'd Liturgies* in general, prevail with them to take an impartial view of what is here offered in behalf of our own. To this end therefore, and to make these few sheets of as general use as possible, I shall, by way of *Introduction*, endeavour to prove these three things, viz.

I. FIRST. That the ancient *Jews*, our Saviour, his Apostles, and the primitive Christians, never join'd in any Prayers but precompos'd set Forms only.

II. SECONDLY. That those precompos'd set Forms, in which they join'd, were such as the respective Congregations were accus'd to, and thoroughly acquainted with.

III. THIRDLY. That their practice warrants the imposition of a National precompos'd Liturgy.

A

I. FIRST,

## THE INTRODUCTION.

I. FIRST, I am to prove that the ancient Jews, our Saviour, his Apostles, and the primitive Christians, never join'd in any Prayers but precompos'd set Forms only. And this I shall do by shewing,

1. First, that they did join in precompos'd set Forms of Prayer,

2. Secondly, that they never join'd in any other.

1. First, I shall shew that the ancient Jews, our Saviour, his Apostles, and the primitive Christians, did join in precompos'd set Forms of Prayer.

1. To begin with the Jews, we find that the first piece of solemn Worship recorded in Scripture, is a Hymn of Praise, compos'd by Moses upon the deliverance of the Children of Israel from the Egyptians, which was sung by all the Congregation alternately, by Moses and the Men first, and afterwards by Miriam and the Women, *Exod.* 15. 1, 20, 21. which could not have been done unless it had been a precompos'd set Form. Again, in the expiation of an uncertain Murder, the Elders of the City which is next to the Slain, are expressly commanded to say, and consequently to join in saying, a Form of Prayer precompos'd by God himself, *Deut.* 21. 7, 8. Farther, the Scriptures assure us, that David appointed the Levites to stand every Morning to thank and praise the Lord, and likewise at Even, *1 Chron.* 23. 30. which Rule was observ'd in the Temple afterwards built by Solomon, and restor'd at the building of the second Temple after the Captivity; *Nehemiah* 12. 24, 45, 46. Lastly, the whole Book of Psalms were Forms of Prayer and Praise, endited by the H. Ghost for the joint use of the Congregation, as appears as well from the Titles of several of the Psalms (a), as from other places of Scripture (b).

Innumerable Proofs might be brought both ancient and modern, that the Jews did always worship God by precompos'd set Forms, but the World is fully satisfied of this Truth, from the concurrent Testimonies of Josephus, Philo, Paul Fagius, Scaliger, Buxtorf, and Selden in *Eutychium*. The Reader may consult 2 learned Men of our own, viz. Dr. Hammond (who both proves that the Jews us'd set Forms, and that their Prayers and Praises, &c. were in the same order as our Common-Prayer (c)) and Dr. Lightfoot (who not only asserts they worshipp'd God by stated Forms, but also sets down both the order and method of their Hymns and Supplications (d).) So that there is no more reason to doubt of their having and using a precompos'd settled Liturgy, than of our own having and using The Book of Common-Prayer, &c. and of its consisting of precompos'd set Forms. We shall therefore proceed in the next place to enquire into the practice of our Saviour, his Apostles, and the primitive Christians.

And 1<sup>st</sup>. for our Saviour, there is not the least doubt to be made but that he continued always in Communion with the Jewish Church, and was zealous and exemplary in their publick Devotions, and consequently took all opportunities of joining in those pre-

(a) See Pl. 42. 44. &c. Pl. 4, 5, 6. &c. Pl. 92. (b) 1 Chr. 16. 7. 2 Chron. 29. 30. Ezra. 3. 10, 11. (c) View of the Directory. pag. 136. and his Oxf. Papers. p. 260. Vol. 1. (d) Dr. Lightfoot's Works. Vol. 1. p. 922, 942, 946.

# THE INTRODUCTION. 3

*compos'd set Forms of Prayer*, which were daily us'd in the *Jewish* Congregations, as the Learned *Dr. Lightfoot* has largely prov'd (a). And we may be sure that, had not *our Saviour* very constantly attended their publick Worship, and join'd in the Devotions of their Congregations, the *Scribes* and *Pharisees*, his bitter and implacable Enemies, and great Zealots for the Temple Service, would doubtless have cast it in his teeth, and reproach'd him as an *ungodly wretch that despis'd Prayer &c.* But nothing of this nature do we find in the whole N. Testament, and therefore, had we no other grounds than this to go upon, we might safely conclude that *our Blessed Saviour* was a constant Attendant on the publick Service of the *Jews*, and consequently that *he join'd in precompos'd set Forms of Prayer.*

And 2dly, as to the *Apostles* and our Lord's other *Disciples*, their practice was doubtless the same till our Saviour's Ascension; after which, besides that they did probably still join, as before, in the *Jewish* Worship (b), which consisted of *precompos'd set Forms*, 'tis plain, that they us'd *precompos'd set Forms* in their *Christian* Assemblies, during the remainder of their Lives, as the *primitive Christians* also did in the following Ages. As will appear,

1. From their joining in the use of the *Lord's Prayer.*
2. From their joining in the use of *Psalms.*
3. From their joining in the use of divers *precompos'd set Forms of Prayer* besides the *Lord's Prayer* and *Psalms.*

1. *They join'd in the use of the Lord's Prayer.* And this is sufficiently evident from our Saviour's having commanded them so to do; For whatever dispute may be made about the word *εἰπας* in *St. Matthew*, 6. 9. which is translated not exactly but paraphrastically [*after this manner*] but ought with greater accuracy to be render'd [*so or thus*] (in which signification it is always us'd in the *Septuagint* Version of the Bible, as appears by comparing *Numb.* 6. 23. — 23. 5. — *Isai.* 8. 11. — 28. 16. — 30. 15. — 37. 33. and some other places, with *Numb.* 23, 16. — *Isai.* 30, 12. — 37. 21. — 53. 3. for in the former Text *εἰπας* *ὁ Κύριος*, *thus saith the Lord*, bears the same signification as *εἰπας* *ὁ Κύριος*, *this saith the Lord*, in the latter.) But yet I say, if we should grant that our Lord in this place only propos'd this *Prayer* as a *Directory* and Pattern to make our other Prayers by, we should still find that afterwards, upon an other occasion, *viz.* when his *Disciples* requested him to *teach them to pray*, as *John* had also taught his *Disciples*, he prescrib'd the use of these very words, expressly bidding them, *When ye pray, say, Our Father &c. Luke* 11. 1, 2. &c. I suppose no body hath so mean an opinion either of *St. John's* or our Saviour's *Disciples* as to think they were ignorant how to pray, therefore it is plain they could mean nothing else by their request, but that *Christ* would give them his peculiar Form, as a Badge of their belonging to him, according to the custom of the *Jewish* Doctors, who always taught their

(a) *Ibid.* Vol. 2. part. 2. p. 1036. &c. (b) See *Acts*, 3. 1. — 15, 15. — 17. 2.



Disciples a particular Form to add to their own (a), so that either our Saviour instructed them to use this very Form of Words, or else he did not answer the design of their requests.

But 'tis objected, that *if our Lord had intended this Prayer should be us'd as a set Form, he would not have added the Doxology, when he deliver'd it at one time, as is recorded in St. Matthew, and omit it, when he deliver'd it upon an other occasion, as in St. Luke.*

But to this we answer, that Learned Men are very much divided in their opinions concerning the *Doxology* in St. Matthew: Some thinking it is, and others that it is not, a part of the Original Text. Whether it be or be not we need not here dispute, but argue with our Adversaries upon either Supposition.

For 1<sup>st</sup>, if they think 'tis not a part of the Original Text, then their Objection is groundless: For there is nothing found in one *Evangelist* but what is also found in the other; and the Form, as to the sense of it, is exactly the same in both: For tho' the expressions may differ, yet the *Syriac* words, in which we know our Lord deliver'd it, are equally capable of both Translations.

But 2<sup>dly</sup>, if they think the *Doxology* is a part of the Original Text, we answer; the addition of it is as good an Argument against the *Lord's Prayer's* being a *Directory* for the matter of Prayer, as it can be against its being an *establish'd set Form of Prayer*. For we may say in the Language of our Adversaries, if Christ had intended his Prayer for a *Directory* for the matter of Prayer, he would not have given such different directions, ordering us to add a *Doxology* to the end of our Prayers at one time, and omitting that order at another. If therefore the Addition of the *Doxology* be (as they must grant upon their own Principles) no Objection against its being a *Directory* for the matter of Prayer; then certainly 'tis no Objection against its being an *establish'd set Form*. For the difference of our Prayers will be every whit as great in following this Pattern, by sometimes omitting, and sometimes adding, a *Doxology* at the end of our Prayers, as it can possibly be by using the *Lord's Prayer* sometimes with, and at other times without, the *Doxology*. The utmost therefore that can be concluded from the *Doxology's* being a part of the Original Text in St. Matthew, is this, that our Lord, tho' he commanded the Use of the *Lord's Prayer*, does not insist upon the Use of the *Doxology*, but leaves it indifferent, or at most orders it to be sometimes us'd, and sometimes omitted, as our *Establish'd Church* practises. But the other *Essential Parts* of the Prayer are to be us'd notwithstanding: It being very absurd to omit the use of the whole, because the latter part of it is not enjoin'd to be us'd constantly with the rest.

But 'tis further objected, 1<sup>st</sup>, that *supposing our Saviour did prescribe it as a Form, yet it was only for a time, till they should be more fully instructed, and enabled to pray by the Assistance of the H. Ghost.* And to urge this with the greater force, they tell us, 2<sup>dly</sup>, that be-

(a) Dr Lightfoot. Vol. 2. pag. 158.

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*fore Christ's Ascension, the Disciples had ask'd nothing in his Name, John. 10. 24. whereas they were taught, that after his Ascension they should offer up all their Prayers in his Name, John 11. 3. and ch. 16. 23. Now this Prayer, say they, having nothing of his Name in it, could not be design'd to be us'd after his Ascension, and accordingly, they tell us 3dly, that tho' we read in the Acts of the Apostles of several Prayers made by the Church, yet we find not any intimation, that they ever us'd this Form (a).*

Whatever resemblances of Truth these Objections may seem to carry with them at first sight, if we look narrowly into them, we shall find them to be grounded upon Principles as dangerous as false.

For 1<sup>st</sup>, if because our Saviour hath not in express words commanded this Form of Prayer to be us'd for ever, we conclude that it was only prescrib'd for a time, we must necessarily allow that whatever Christ hath instituted without limitation of time does not always oblige; and consequently we may declare Christ's Institutions to be null without his Authority, and at that rate cry down Baptism and the Lord's Supper for temporary Prescriptions as well as the Lord's Prayer.

In answer to the 2<sup>d</sup> Objection, we may observe that to pray in Christ's Name, is to pray in his Mediation, depending upon his Merits and Intercession for the acceptance of our Prayers: and therefore Prayers may be offer'd up in Christ's Name, though we do not name him. And as for the Lord's Prayer, it is so fram'd, that it is impossible to offer it up, unless it be in the Name of Christ, for we have no right nor title to call God OUR Father, unless it be thro' the Merits and Mediation of Jesus Christ, who hath made us Heirs of God, and Joint-Heirs with himself. And therefore Christ's not inserting his own Name in his Prayer, does by no means prove, that he did not design it for a standing Form.

And 3<sup>dly</sup>, as to the Objection of the Scriptures not once intimating the use of this Prayer, in those places where it speaks of others, we might answer, that we may as well conclude from the silence of the Scripture, that the Apostles did not baptize, In the Name of the Father, Son, and Holy Ghost; as that they did not use this Prayer, since they had as strict a command to do the one as the other. But besides, in all those places, except two, viz. Acts 1. 24. and ch 4. 24. there is nothing else mention'd but that they pray'd, no mention at all of the words of their Prayers, and therefore there is no reason why we should expect a particular intimation of the Lord's Prayer. And as for those Prayers mention'd in the aforesaid places, I don't see how they can prove from thence, that they were so much as offer'd up in the Name of Christ.

Since therefore from what has been said, it appears that our Saviour prescrib'd the Lord's Prayer as a standing Form, and commanded his Apostles and other Disciples to use it as such, 'tis not to be suspected but that they observ'd this Command, especially since the

(a) Ch. 1. 24. --2. 42. --4. 24. --6. 6. --8. 15. --12. 12. --13. 3. --20. 36.

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Accounts which we have from Antiquity, do ( tho' the Scriptures be silent in the matter ) fully prove it to have been their constant custom, as appears by a numerous cloud of Witnesses, who conspire in attesting this Truth: of which I shall only instance a few. *viz.*

*Tertullian* was, without all doubt, of opinion, that Christ deliver'd the *Lord's Prayer* not as a *Directory* only, but as a *precompos'd set Form* to be us'd by all Christians. For he says, (a) *The Son taught us to pray, Our Father, which art in Heaven*, i. e. he taught us to use the *Lord's Prayer*: and speaking of the same Prayer, he says (b), *Our Lord gave his new Disciples of the new Testament, a new Form of Prayer*. He calls it (c), *The Prayer appointed by Christ*, and (d) *The Prayer appointed by Law* (for so the word *legitima* must be render'd) and the ordinary (i. e. usual and customary) Prayer, which is to be said before our other Prayers, and upon which, as a Foundation, our other Prayers are to be built; and tells us (e), that the use of it was ordain'd by our Saviour.

*St. Cyprian* (f) tells us, that *Christ himself gave us a Form of Prayer, and commanded us to use it, because when we speak to the Father in the Son's Words, we shall be more easily heard*, and that (g) *there is no Prayer more spiritual or true than the Lord's Prayer*. And therefore he (h) most earnestly exhorts men to the use of it as often as they pray.

*St. Cyril of Jerusalem* calls it (i) *the Prayer which Christ gave his Disciples* and (k) *which God hath taught us*.

*St. Chrysostom* calls it (l), *the Prayer enjoyn'd by Laws, and brought in by Christ*.

*Optatus* takes it for granted, that 'tis commanded (m).

*St. Austin* tells us (n), that *our Saviour gave it to the Apostles to the intent that they should use it*; that he taught it his Disciples himself, and by them he taught it us; that he dictated it to us as a Lawyer would put words in his Clients Mouth; that it is necessary for all, i. e. such as all were bound to use, and that we cannot be God's Children unless we use it.

*St. Gregory Nyssen* (o) says, that *Christ shew'd his Disciples how they should pray, by the words of the Lord's Prayer*. And *Theodoret* assures us (p), that *the Lord's Prayer is a Form of Prayer*, and that *Christ has commanded us to use it*. But Testimonies of this kind are numberless.

If therefore the Judgement of the ancient Fathers may be relied on, who knew the practice of the Apostles much better than we can pretend to do, we may dare to affirm that the Apostles did cer-

(a) *Adv. Praxeam.* c. 23. p. 514. A. (b) *De Orat.* c. 1. p. 129. A. (c) *Ibid.*  
(d) *Ibid.* c. 9. p. 133. B. (e) *Ibid.* A. (f) *De Orat. Domin.* p. 139. (g) *Ibid.*  
(h) *Ibid.* p. 139, 140. (i) *Catech. Mystag.* 5. p. 242. A. (k) *Ibid.* p. 244. A. B.  
(l) *Hom.* 2. in 2 *Cor.* Tom. 3. p. 553. lin. 22. 23. (m) *De Scismate Donatist.* l. 4.  
p. 88. (n) *Ep.* 89. Tom. 2. fol. 82. G. in libro *Homil.* L. *Hom.* 42. Tom. 10. fol.  
115. C. *De Bono Persever.* l. 2. c. 6. Tom. 7. fol. 273. F. & alibi. (o) *De Orat.*  
*Domin.* Orat. 1. Tom. 1. p. 712. B. (p) *Hæret. Tabul.* lib. 5. cap. 28. Tom. 4. p. 316. B.



certainly use the Lord's Prayer: And if it be granted that they us'd it, we may reasonably suppose that they join'd in the use of it; For, besides that it is very improbable that a Christian Assembly should, in their publick Devotions, omit that Prayer which was the Badge of their Discipleship; the very petitions of the Prayer, running all along in the plural Number, do evidently shew that it was primarily design'd for the joint use of a Congregation.

That the Christians of the first Centuries us'd it in their Assemblies, is evident from its being always us'd in the Celebration of the Lord's Supper (a), which for some Ages was perform'd every day (b). And St. Austin tells us in express words (c), that it was said at God's Altar every day. So that without enlarging any more, I shall look upon it as sufficiently prov'd, that the Apostles and primitive Christians did join in the use of the Lord's Prayer: which is one plain demonstration that they join'd in the use of precompos'd set Forms of Prayer. Another argument I shall make use of to prove it is

2. Their joining in the use of Psalms. For we are told Acts. 16. 25. that Paul and Silas, when they were in Prison, pray'd and sang Praises to God. and this we must suppose they did audibly, because the Prisoners hear'd them, and consequently they would have disturb'd each other, had they not united in the same Prayers and Praises.

Again, St Paul blames the Corinthians, because, when they came together, every one had a Psalm, had a Doctrine &c. 1 Cor. 14. 26. Where we must not suppose that he forbid the use of Psalms in publick Worship, any more than he did the use of Doctrines &c. but that he is displeas'd with them for not having the Psalm altogether, i. e. for not joining in it, that so all the Congregation might attend one and the same part of Divine Service at the same time. From whence we may conclude that the use of Psalms was a customary thing, and that the Apostle approv'd of it, only ordering them to join in the use of them, which we may reasonably suppose they did for the future; since we find by the second Epistle, that they reform'd their Abuses.

Thus also in his Epistle to the Ephesians, ch. 5. 19. the Apostle exhorts them, to speak to themselves with Psalms, and Hymns, and spiritual Songs, singing and making melody in their hearts to the Lord. And, Coloss. 3. 16. he bids them teach and admonish one another in Psalms, and Hymns and spiritual Songs, singing with Grace in their hearts to the Lord. From all which texts of Scripture, and several others that might be alledg'd, we must necessarily conclude, that joint Psalmody was instituted by the Apostles as a constant part of Divine Worship.

And that the primitive Christians continu'd it, is a thing so notorious, that it seems wholly needless to cite any Testimonies to prove

(a) Cyril. Hierol. as before quoted in (i) and (k) in the foregoing Page. Hieron. Adv. Pelag. lib. 3. cap. 5. Tom. 2. p. 297. col. 1. August. Epist. 59. Tom. 2. fol. 62. H. (b) Cyprian. de Oras. Domin. p. 146, 147. Basil. Epist. 289. Tom. 2. p. 1059. D. (c) Lib. 50. Homil. Hom. 42. Tom. 10. fol. 116. D.

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it; I shall therefore only specify such places at the bottom of the page (a) as will sufficiently satisfy any that will think it worth their while to consult them.

The Practice therefore of the *Apostles and primitive Christians in joining in the use of Psalms*, is another Demonstration that *they join'd in the use of precompos'd set Forms of Prayer*. For tho' all *Psalms* be not *Prayers*, because some of them are not spoken to God, yet 'tis certain a great part of them are, because they are immediately directed to him, as is evident, as well from the *Psalms of David*, as from several Christian Hymns (b). And consequently the *Apostles and primitive Christians* by jointly singing such *Psalms* in their Congregations, did *join in the use of precompos'd set Forms of Prayer*. It only remains then that I prove,

3. That *they join'd in the use of divers precompos'd set Forms of Prayer besides the Lord's Prayer and Psalms*. And 1<sup>st</sup>, as to the *Apostles*, we are told that *Peter and John* after they had been threatned, and commanded not to preach the Gospel, *went to their own company, and reported all that the Chief-Priests and Elders had said unto them. And when they heard that, they lift up their voice to God with one accord, and said, Lord, Thou art God, &c.* Acts. 4. 23. 24.

Now in this place we are told, that *the whole Company lift up their voice with one accord, and said* (i. e. they *join'd* all together with audible voices, in using these words) *Lord, thou art God &c.* which they could not possibly have done, unless the Prayer they us'd was a *precompos'd set Form*. For whatever may be said in favour of joining *mentally* with a Prayer conceiv'd *extempore*, I suppose no body will contend that it is possible for a considerable Congregation to join *vocally* or aloud, as the *Apostles and their Company* are here said to have done, in a Prayer so conceiv'd.

But some may object, that *tho' it is affirm'd that the whole Company lift up their voice and said the Prayer here mention'd; yet 'tis possible that one only might do so in the name of all the rest, who join'd mentally with him tho' not in an audible manner*. To this we answer that the Scripture never attributes that to a whole Congregation or Multitude, which is literally true of a single Person only, except in such cases, as the thing related requires the consent of the whole Multitude, but could not conveniently be perform'd or done by every one of them in their own Persons. But I suppose no Man will pretend either that it was impossible for the *Apostles and their Company* to lift up their voice and say the Prayer recited in the Context,

(a) Plin. Epist. l. 10. Ep. 97. p. 240. Euseb. Eccles. Histor. l. 5. c. 28. p. 196. A. Just. Mart. Epist. ad Zen. & Seren. p. 393. ten. 16. Cyril. Hieros. Catech. 13. p. 134. B. Catech. Mystag. 5. p. 241. A. p. 244. C. Socrat. Hist. Eccl. l. 2. c. 11. p. 89. A. Athanas. ad Marcellin. Epist. 5. 27. Tom. 1. part. 2. p. 999. B. All these and many others mention the Church's using Psalms in the publick Assemblies, as a Practice that had universally obtain'd from the times of the Apostles. (b) As St Ambrose's Te Deum and the like.

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or that God could not hear or understand them when speaking all together.

But that which puts the matter out of all doubt is the following Consideration, *viz.* that the Company is not barely said to have lift up their voice, but to have lift it up (*ἑσθυσμεν*) *with one accord*, or altogether; which Adverb is so plac'd that it cannot be join'd to any other Verb than *ἦσαν*; and nothing is more evident than that this Adverb implies and denotes a Conjunction of Persons: And consequently, since it is here applied to all the Company, and particularly to that action of theirs, *viz. their lifting up their voice*, 'tis manifest that they did all of them lift up their respective voices; and that they could not be said to have *lift up their voices* in that sense which this Objection supposes, *viz. by appointing one person to lift up his single Voice for them all*. For if they did so; then the Historian's words must signify, that *the whole Congregation lift up their voice together, by appointing one Man to lift up his particular voice in conjunction with himself alone*; which is such nonsense as cannot without Blasphemy be imputed to an inspired Writer. So that it is undeniably plain, that the Persons, here said to have been present, utter'd their Prayer *all together*, and spake all at the same time; and consequently, the Prayer must be *a precompos'd set Form*.

If any Person should be so extravagant as to imagine, that *the whole Congregation was inspired at that very instant with the same words, and consequently that they might all of them break forth at once, and join vocally in the same Prayer, tho' it were not precompos'd*; we need only reply, that this Assertion is utterly groundless, neither having any shew of reason, nor so much as one example in all History to warrant it.

But it may perhaps be objected that *the Apostles and their Company could have no notice of this unforeseen accident, and therefore could not be prepar'd with such a precompos'd set Form of Thanksgiving*; and that it was uttered so soon after the relation of what had befallen the Apostles, that if it had been compos'd upon that occasion, it seems impossible that Copies of it should have been deliver'd out for the Company to be so far acquainted with it, as immediately to join vocally in it. To which we answer, 1. that since we have evidently prov'd, from their *joining vocally* in it, that it must have been *a precompos'd set Form*, it lies upon our Adversaries to answer our Argument, more than it does upon us to account for this difficulty. For a difficulty, tho' it could not be easily accounted for, is by no means sufficient to confront and overthrow a clear demonstration. But 2<sup>ly</sup>. this difficulty is not so great as it may at first appear, for there is nothing in the whole Prayer, but what might properly be us'd every day by a Christian Congregation, so long as the Powers of the World were opposing and threatening such as preach'd the Gospel, and the miraculous Gifts of the *H. Ghost* continued in the Church. So that those who think this Prayer to have been conceiv'd and us'd on that emergency only, and never either before or after,



after, do, in reality, beg the Question, and take that for granted which they cannot prove. For the Scripture says nothing like it, nor do the Circumstances require it: And therefore 'tis very probable that it was a *standing Form*, well known in the Church, and frequently us'd, as occasion offer'd: And consequently, upon this occasion, on which 'tis manifest it was highly seasonable and proper, they immediately brake forth, and *vocally* utter'd and *jointly* said it, and perhaps added it to their other daily Devotions, which, we may very well suppose, they us'd at the same time, tho' the Historian takes no notice of it.

There remains still another Objection, which may possibly be made, viz. that the *H. Scriptures*, when they relate what was spoken, especially by a Multitude, do not always give us the very words that were spoken, but only the sense of them. And accordingly in this instance, perhaps the Congregation did not jointly offer up that very Prayer which is recorded Acts 4. 24. &c. but when they had heard what the Apostles told them, they might all break out at one and the same time into vocal Prayer, and every Man utter words much to the same purport, tho' they might not join in one and the same Form. But to remove this Objection we need only reflect upon the intolerable Confusion such a practice must of necessity cause. For that they all pray'd *vocally* has been evidently prov'd; If therefore, they did not join in the same Prayer, but offer up every Man different words, tho' to the same sense, it must necessarily follow that the whole Company would, instead of uniting in their Devotions, interrupt and distract each others Prayers.

How much more reasonable then is it to believe, that the *Apostles and their Company*, who then pray'd all together *vocally* upon so solemn an occasion, did really use the same Prayer, and *join* in the same Words? And if so then the Argument already offer'd, is a demonstration, that they join'd in a precompos'd set Form of Prayer, besides the Lord's Prayer and Psalms.

And that the *primitive Christians* did very early use *precompos'd set Forms* in their publick Worship, is evident from the names given to their publick Prayers; for they are call'd the *Common Prayer* (a), *Constituted Prayers* (b), and *Solemn Prayers* (c). But that which puts the matter out of all doubt, are the *Liturgies* ascrib'd to St. Peter, St. Mark, and St. James, which, tho' corrupted by latter Ages, are doubtless of great Antiquity. For besides many things which have a strong relish of that Age, that of St. James was of great Authority in the Church of Jerusalem in St. Cyril's time, who has a Comment upon it still extant (d); which St. Jerom saies was writ in his younger years (e); now it is not probable that St. Cyril would have taken the pains to explain it, unless it had been of general use in the Church;

(a) Κοινὰ ῥήματα. Just. Mart. *Apol.* 1. c. 85. p. 124. lin. 28. (b) Ἐνχαὶ πρὸς ταχ-  
 τήν. Origen. *contr. Cels.* 1. 6. p. 312. Aug. *Vindel.* 1605. (c) *Proces Solennes.* Cy-  
 prian. *de Laps.* p. 132. (d) *Catech. Mystag.* 5. a. p. 232. ad p. 250. (e) *Catalog. Scriptor.*  
*Eccles.* Tom. 1. p. 130. ad finem col. 2.

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which we can't suppose it could have obtain'd in less then 70 or 80 years : now St *Cyril* was chosen Bishop of *Jerusalem* either in the year 349 or 351, to which Office, it is very well known, seldom any were promoted before they were pretty well in years ; if therefore he writ his Comment upon this Liturgy in his younger years, we can't possibly date it later than the year 340, and then allowing the Liturgy to have obtain'd in the Church, about 80 years, it necessarily follows that it must have been compos'd in the year 260, which was not above 160 years after the *Apostolical* Age. 'Tis declar'd by *Proclus* (a) and the 6th General Council (b) to be of St *James's* own composing ; And that there are Forms of Worship in it as ancient as the Apostles, seems highly probable ; For all the Form, *Sursum Corda*, is there and in St *Cyril's* Comment, the same is in the Liturgies of *Rome* and *Alexandria* ; and in the Constitutions of *Clement*, (c) which all agree are of great Antiquity tho' not so early as they pretend ; and St *Cyprian*, who was living within an 100 years after the Apostles, mentions it as a Form then us'd and receiv'd (d), and St *Austin* tells us, *those words were deriv'd from the Apostles* (e), as *Nicephorus* also asserts of the *Trisagium* in particular (f). All which is a plain Demonstration of the use of divers precompos'd set Forms of Prayer besides the Lord's Prayer and Psalms even in the first and second Centuries. And that in *Constantine's* time the Church us'd such precompos'd set Forms, is evident from *Eusebius*, who tells us (g) of *Constantine's* composing a Prayer for the use of his Souldiers, and in the next chapter (h) gives us the words of the Prayer, which makes it undeniably plain that it was a set Form of Words. If it be said that *Constantine's* composing a Form is a plain evidence that at that time there were no publick Forms in the Church, we answer that this Form was only for his *Heathen* Souldiers, for as for his *Christian* Souldiers, the Story tells us (i) that he gave them liberty to go to Church. And therefore all that can be gathered from hence is, that the Christian Church had no Form of Prayers for *Heathen* Souldiers, which is no great wonder, for if they had, 'tis very unlikely that they would have us'd it. But that the Church had Forms of Prayer is evident, because he calls the Prayers which *Constantine* us'd in his Court *κατασκευαστῶν διὰ τῶν ἐκκλησιῶν*, according to the manner of the Church of God (k) *κατὰ ἐκκλησίαν* Authoriz'd Prayers ; which is the same Title which he gave to that Form which he made for his *Heathen* Souldiers (l) ; And therefore if by the Authoriz'd Prayers which he prescrib'd to the Souldiers, he meant a Form of Prayer, as 'tis manifest he did ; then by the Authoriz'd Prayers, which he us'd in his Court after the manner of the Church of God, he must mean a Form

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(a) *De Trad. Dio. Liturg.* ap. Bonam *de rebus Liturgicis*, l. 1. c. 9. p. 157. (b) *Can. 32. Concil. Tom. 6. col. 1158. B.* (c) *L. 8. c. 12. Tom. 1. p. 345. E.* (d) *De Orat. Domin. p. 152.* (e) *Verba ab ipsorum Apostolorum temporibus petita.* (f) *Hist. Eccles. l. 18. c. 53. Tom. 2. p. 883. B.* (g) *De vitâ Constant. l. 4. c. 19. p. 535. B.* (h) *Ibid. c. 20. p. 535. C.* (i) *Ibid. c. 18. p. 534. D.* (k) *Ibid. c. 17. p. 534. A.* (l) *Ibid. c. 19. p. 535. B.*

of Prayers also: And since he had a *Form of Prayers* in his Court after the manner of the Church, the Church must have a *Form of Prayers* too.

'Tis plain then that the 3 first Centuries join'd in the use of divers precompos'd set Forms of Prayer besides the Lord's Prayer and Psalms; after which (not to insist upon the Liturgies of St Basil, St Chrysostom and St Ambrose) we have also undeniable Testimonies of the same (a). Gregory Nazianzen says St Basil compos'd Orders and Forms of Prayer (b), and St Basil himself, reciting the manner of the publick Service that was us'd in the Monastical Oratories of his Institution, says (c) that nothing was therein done but what was consonant and agreeable to all the Churches of God. The Council of Laodicea expressly provides (d), That the same Liturgy or Form of Prayers should be always us'd both at the 9th hour and in the Evening. Can. 18. And this Canon is taken into the Collection of the Canons of the Catholick Church; which Collection was establish'd in the 4th General Council of Calchedon in the year 451 (e), by which establishment the whole Christian Church was oblig'd to the use of Liturgies so far as the Authority of a General Council extends.

'Twere very easie to add many other proofs of the same kind, within the compass of time to which those I have already produc'd do belong (f), but my design'd brevity only allows me to mention such as are so obviously plain as to admit of no Objections. To descend into the following Ages is not worth my while; for the greatest Enemies to precompos'd set Forms of Prayer, do acknowledge, that in the 4th and 5th Centuries, and ever after till the times of the Reformation the joint use of them obtain'd all over the Christian World. And therefore I shall take it for granted that what has been already said, is abundantly sufficient to prove that the ancient Jews, our Saviour, his Apostles, and the primitive Christians did join in the use of precompos'd set Forms of Prayer. I shall now hasten to prove,

2. Secondly. That they never join'd in any other. And 1st that the ancient Jews, our Saviour and his Apostles never join'd in any other than precompos'd set Forms before our Lord's Resurrection, may very well be concluded from our having no ground to think they ever did. For as he that refuses to believe a Matter of Fact, when 'tis attested by a competent number of unexceptionable Witnesses, is always thought to act against the Dictates of Reason; so does that Person act no less against the Dictates of Reason, who believes a Matter of Fact without any Ground. And what Ground can any Man believe a Matter of Fact upon, but the Testimony of those, upon whose Veracity and Judgement in the Case he may safely rely?

(a) See St Chrysost. Homil. 18. in 2. ad Corinth. Tom. 3. p. 647. Concil. Carthag. 3. can. 23. Tom. 2. col. 1170. D. Concil. Milev. 2. can. 12. Tom. 2. col. 1540. E. (b) Orat. 20. in Basil. (c) Epist. 63. Tom. 2. p. 843. D. (d) Concil. Tom. 1. col. 1500. B. (e) Can. 1. Concil. Tom. 4. col. 756. B. (f) See Mr Bennet's History of the Joint use of precompos'd set Forms of Prayer from ch. 8. to ch. 16.



## THE INTRODUCTION. 13

But what Testimonies can our Adversaries produce in this Case? They cannot pretend to any Proof (either express or by consequence) within this compass of time, of the joint use of Prayers conceiv'd *extempore*, because there is not the lowest degree of Evidence, or so much as a bare probability of it. And therefore they must of necessity acknowledge that the ancient *Jews*, our Saviour, and his Apostles never join'd in any other Prayers than precompos'd set Forms *before* our Lord's Resurrection. It only remains therefore that I prove that they never join'd in any others *afterwards*.

And here as for our *Saviour*, we have no particular account of his Praying, between the time of his *Resurrection* and that of his *Ascension*, and therefore can determine nothing of his joining therein. But as for the *Apostles* and *Primitive Christians*, we may prove that they never join'd in any other than precompos'd set Forms *after* our Lord's Resurrection, by the same way of reasoning as we prov'd they never did *before* his Resurrection. For unless our Adversaries can bring sufficient Authorities to prove that they join'd in the use of Prayers conceiv'd *extempore*, we may very reasonably conclude that they never did.

I know indeed there are some Objections which our Adversaries pick up from words of like sound, and, without considering the Sense or how the Holy Penmen us'd them, urge them for solid Arguments: but these my time will not permit me to examine, nor is it indeed worth my while: I shall only desire it may be consider'd that nothing more betrays the badness of a Cause than when groundless Suppositions are so zealously oppos'd to evident Truths (a).

I shall however propose one thing which is alone sufficient to demonstrate that *the Apostles*, and *primitive Christians*, did never join in any other than *precompos'd set Forms* of Prayer. 'Tis this: The Difference between *precompos'd set Forms* of Prayer, and Prayers conceiv'd *extempore* is so very great, and the Alteration from the joint use of the one to the joint use of the other so very remarkable, that 'tis utterly impossible to conceive that if the *joint use of extempore Prayers* had been ever practis'd by the Apostles and first Christians, it could so soon have been laid aside by every Church in the Christian World, and yet not the least notice to be taken, no opposition to be made, nor so much as a hint given, either of the time or reasons of its being discontinu'd, by any of the ancient Writers whatsoever: but that every Nation that has embrac'd the Christian Faith, should, with a perfect Harmony, without one single Exception (as far as the most diligent Search and Information can reach) from the Apostles days to as low a Period of time as our Adversaries can desire, unite and agree in performing their *joint* Worship by the use of *precompos'd set Forms* only. Certainly such an unanimous Practice of Persons at the greatest distance both of time and place, and not only different, but perfectly opposite, in other points

(a) For further Satisfaction see Mr Bennet's Discourse of the Gift of Prayer, and his History of the Joint Use of Precompos'd set Forms of Prayer. Chap. 18.

of Religion, as well as their civil Interests, cannot but demonstrate that *the joint use of precompos'd set Forms* was fix'd by the *Apostles* in all the Churches they planted, and that by the special Providence of God it has been preserv'd as remarkably as the Christian Sacraments themselves.

Much more might be added, but, that I am satisfied, what has already been said is enough to convince any reasonable and unprejudic'd Person; and to those that are obstinate and bias'd it is in vain to say more. I shall therefore proceed to shew,

II. SECONDLY, That *those precompos'd set Forms of Prayer, in which they join'd, were such as the respective Congregations were accusom'd to and thoroughly acquainted with.* And upon this I shall endeavour to be very brief, because a little reflection upon what has been said will effectually demonstrate its Truth.

And 1<sup>st</sup> as to the practice of the ancient *Jews*, our *Saviour* and his *Disciples* it cannot be doubted, but that *they were accusom'd to and well acquainted with those precompos'd set Forms*, which are contain'd in the *Scripture*; and as for their other additional Prayers, the very same Authors from whom we derive our accounts of them, do unanimously agree in attesting, that they were of constant daily use; and consequently the *Jews*, our *Saviour*, and his *Disciples*, could not but be accusom'd to them, and thoroughly acquainted with them.

The matter therefore is past dispute till the *Gospel-State* commenc'd; and even then also it is equally clear and plain. For it has been largely shewn that the *Apostles* and *primitive Christians* did constantly use the *Lord's Prayer* and *Psalms*, whereby they must necessarily become accusom'd to them, and thoroughly acquainted with them.

But then it is objected, that *their other Prayers, which made up a great part of their Divine Service, were not stinted impos'd Forms, but such as the Ministers themselves compos'd and made choice of for their own use in publick.* But this may likewise be answer'd with very little trouble, because the same Authorities, which prove that they were precompos'd set Forms, do also prove that the respective Congregations were accusom'd to them, and thoroughly acquainted with them. For since the whole Congregation did *with one accord lift up their voice* in an instant, and *vocally join* in that Prayer which is recorded *Acts. 4. 24*; since the publick Prayers, which the *primitive Christians* us'd in the 1<sup>st</sup> and 2<sup>d</sup> Centuries, were call'd *Common Prayers, Constituted Prayers, and Solemn Prayers*; since the *Liturgy* of *St James* was of general use in the Church of *Jerusalem* within an 160 years after the Apostolical Age; since the Church in *Constantines* time us'd *Authoriz'd set Forms of Prayer*; since the Council of *Laodicea* expressly provides that *the same Liturgy be constantly us'd both at the 9th hour and in the Evening*; I say, since these things be true, we may appeal to our Adversaries themselves whether it was possible in those and the like cases, for the respective Congregations to be otherwise than accusom'd to and thoroughly acquainted with those precompos'd set Forms of Prayer in which they join'd.

We

## THE INTRODUCTION. 15

We own indeed that, by reason the ancient Christians did so industriously conceal their Mysteries, Copies of their Offices of joint Devotion might not be common; and therefore (except the *Lord's Prayer*, which the *Catechumens* were taught before their Baptism, and the *Psalms*, which they read in their Bibles) none were acquainted with their joint Devotions before they were baptiz'd, but were forc'd to learn them by constant attendance upon them, and by the assistance of their Brethren. But the Forms notwithstanding were well known to the main Body of the Congregation; and those very Persons, who at first were strangers to them, did, as well as others, by frequenting the publick Assemblies, attain to a perfection in them; because they were daily *accustom'd* to them, and consequently in a very short time thoroughly *acquainted* with them. Which was the second thing I was to prove. I come now in the last place to prove,

III. THIRDLY, That *the Practice of the ancient Jews, our Saviour, his Apostles, and the primitive Christians, warrants the Imposition of a National precompos'd Liturgy*, and this I shall make appear in the following manner.

1. Their Practice proves that *a precompos'd Liturgy was constantly impos'd upon the Layety*. For that, without joining in which 'twas impossible for the *Layety* to hold Church-Communion, was certainly impos'd upon the *Layety*: Now their Practice proves that 'twas impossible for the *Layety* to hold Communion with either the *Jewish* or *Christian* Church unless they join'd in *a precompos'd Liturgy*, because *the joint use of a precompos'd Liturgy* was their particular way of Worship, and consequently as many of the *Layety* as held Communion with them, must submit to that way of Worship, and as many as submitted to that way of Worship had a precompos'd Liturgy impos'd upon them.

2. Their Practice shews that *a precompos'd Liturgy was impos'd on the Clergy*; i. e. *The Clergy were oblig'd to the Use of a precompos'd Liturgy in their publick Ministrations*. For since the use of such a Liturgy was settled amongst them, 'twas undoubtedly expected from the respective *Clergy*, that they should practise accordingly. For any one, that is in the least vers'd in Antiquity, must know how strict the Church-Governours were in those times, and how severely they would animadvert upon such daring Innovators, as should offer to set up their own Fancies in opposition to a settled Rule. So that it is no wonder if in the first Centuries we meet with no Law to establish the use of Liturgies, since those primitive Patterns of Obedience look'd upon themselves to be as much oblig'd by the Custom and Practice of the Church as they could be by the strictest Laws; But we find that afterwards, when the Perverseness and Innovations of the Clergy gave occasion, the Governours of the Church did, by making Canons on purpose, oblige the Clergy to the use of precompos'd Liturgies, as may be seen in the 18th Canon of the Council of *Laodicea*, which, as I have shewn, enjoind that *the same Liturgy should be us'd both at the 9th hour and in the Evening*: which is as plain



## 16 THE INTRODUCTION.

plain an imposition of a precompos'd Liturgy, as ever was or can be made. Thus also the 2d Council of *Mela* enjoins (a) that *such Prayers should be us'd by all, as were approv'd on in the Council, and that none should be said in the Church but such as had been approv'd on by the more prudent sort of Persons in a Synod*; which is another as plain imposition of a precompos'd Liturgy as words can express, even upon the Clergy.

But tho' neither Clergy nor *Layety* had been thus oblig'd, yet one would think that the Practice of all the ancient *Jews*, our blessed Saviour himself, his *Apostles*, and the whole *Christian World* for almost 1500 years together, should be a sufficient Precedent for us to follow still. We may be sure that had they not known the joint use of Liturgies to have been the best way of worshipping God, they would never have practis'd it; but since they did practise it, we ought in Modesty to allow their concurrent Judgements to be too great to be withstood by any Person or Society of Men; and consequently that *their Practice warrants the imposition of a precompos'd Liturgy*.

And if of a precompos'd Liturgy, it does for the same reason warrant the imposition of a *National* precompos'd Liturgy, for it appears from what has been said upon my second Head, that the precompos'd Liturgies of both *Jews* and *Christians* were such as the respective Congregations were *accustom'd* to and thoroughly acquainted with; and therefore their Practice warrants the imposition of such a precompos'd Liturgy, and consequently of a *National* precompos'd Liturgy. For upon supposition that 'tis expedient for the Congregations to be *accustom'd* to and thoroughly acquainted with the Liturgies, which they join in the use of, 'tis plain that a whole Nation may as well have the same Liturgy as each Congregation may have a distinct one. And indeed both our Reason and Experience teach us that the constant use of one and the same Liturgy all over a Nation, is and must be the most expedient means of promoting a decent and uniform performance of God's Worship.

And if so, our Adversaries can no longer justify their Separation from the Church of *England*, upon account of its imposing *The Book of Common Prayer &c.* as a *National precompos'd Liturgy*; unless they can shew that, tho' *National precompos'd Liturgies* in general may be lawful, yet there are some things prescrib'd in that of the Church of *England* which render it unlawful to be complied with: which that they cannot do is, I hope, (tho' only occasionally, yet) sufficiently shewn in the following Illustration of it.

(a) As before quoted in Note (a) Page 12.

The End of the *Introductory Discourse*.

# C H A P. I.

## OF THE

### FIRST RUBRICK.

**T**HE *Lessons* and *Holy-Days* being treated of at large in other parts of this Treatise, there is no need to say any thing particularly of the *Calendar* and other *Tables* at the beginning of the Common-Prayer-Book; I shall therefore pass them by, and begin with

*The ORDER for MORNING and EVENING PRAYER daily to be said and us'd throughout the Year.*

Which runs thus,

*The Morning and Evening Prayer shall be us'd in the accustomed place of the Church, Chappel, or Chancel; except it be otherwise determin'd by the Ordinary of the Place, and the Chancels shall remain as they have done in times past.*

*And here is to be noted, that such Ornaments of the Church and the Ministers thereof, at all times of their Ministration, shall be retain'd and be in use, as were in this Church of England, by the Authority of Parliament in the second year of the Reign of King Edward the Sixth.*

Which Rubrick leads me to treat of these four things, viz.

1. The prescrib'd *Times* of publick Prayer; *Morning* and *Evening*.
  2. The *Place* where it is to be us'd; in the *Church*, *Chappel*, or *Chancel*.
  - 3 The *Minister*; or Person Officiating.
  4. The *Ornaments* us'd in the Church or by the Minister.
- Of all which in their Order.

#### Sect. 1. *Of the prescrib'd Times of publick Prayer.*

**T**IME is an inseparable Circumstance of Religious Worship; For Man, consisting of Soul and Body, cannot always be actually engag'd in the Service of God; that being the Privilege of Angels and Souls freed from the Fetters of Mortality. So long as we are here, we must worship God with respect to our present State, and therefore must of necessity have some definite and particular time to do it in.

*The necessity of setting apart set times for the performance of Divine worship.*

B

Now

Now that Men might not be left in an uncertainty in a matter of so great importance, People of all Ages and Nations have been guided by the very Dictates of Nature not only to appoint some *certain seasons* to celebrate their more solemn parts of Religion ( of which more hereafter ) but also to set apart *daily* some portion of time for the performance of Divine Worship. To his peculiar People the *Jews* God himself appointed their *set times* of publick Devotion, commanding them to offer up two Lambs daily, one in the Morning and the other at Even. *Exod. 29. 39. Numb. 28. 4.* which we find from other places of Scripture. viz. *Acts. 2. 15. and ch. 3. 1.* were at their Ninth and Third Hours, which answer to our Nine and Three, that is those *Burnt-Offerings*, being Types of the Great Sacrifice which Christ the Lamb of God was to offer up for the Sins of the World, might be sacrific'd at the same Hours wherein his Death was begun and finish'd. For about the Third Hour, or Nine in the Morning, he was deliver'd to Pilate, accus'd, examin'd, and condemn'd to die, *Mat. 27. 1. — 26.* About the Sixth Hour, or Noon, this Lamb of God was laid upon the Altar of the Cross, *John. 19. 14.* and at the Ninth Hour, or Three in the Afternoon, yielded up the Ghost. *Mat. 27. 46, 50.*

*why the Jewish Sacrifices were offer'd at the 3d and 9th Hours.*

*The primitive Christians observ'd the same Hours of Prayer for the same reason.*

And tho' the Levitical Law expir'd together with our Saviour, yet the publick Worship of God must still have some *certain times* set apart for the performance of it, and accordingly all Christian Churches have been us'd to have their publick Devotions perform'd daily every Morning and Evening. The Apostles and primitive Christians continu'd to observe the same Hours of Prayer with the Jews, as might easily be shewn from the Records of the Ancient Church. And indeed there seems to be as much reason why Christ's Death should be commemorated by our Christian Sacrifice about the time it happen'd, as there was that it should be foreshewn by the Legal Sacrifice about that time. But the Church of England cannot be so happy as to appoint any set Hours when either Morning or Evening Prayer shall be said, because, now People are grown so cold and indifferent in their Devotions, they would be too apt to excuse their absents from the publick Worship, from the inconveniency of the time : and therefore she hath only taken care to enjoin that Publick Prayers be read every Morning and Evening daily throughout the Year in every Parish-Church within her Bounds, that so all her Members may have opportunity of joining in publick Worship twice at least every day ; but, to make the Duty as practicable and easie both to the Minister and People, as possible, she hath left the determination of the particular Hours to the Ministers that Officiate, who, considering every one his own and his People's Circumstances, may appoint such Hours for Morning and Evening Prayer in their respective Places, as they shall judge to be most convenient.

*why not assign'd by the Church of England.*



## Sect. 2. Of Churches ; or Places set apart for the Performance of Divine Worship.

**P**LACE is a Circumstance no less inseparable from Religious Worship than time ; for every Body, by the natural necessity of its being, requires some determinate place for rest or motion : Now the Worship of God, being in a great part an external Action, especially when perform'd by the joint concurrence of several Persons, does, not only require a Place, but a place conveniently capacious of all that join together in the same publick Actions of Religion. This Reason put all Nations, even by the light of Nature, upon erecting publick places for the Honour of their Gods, and for their own Conveniency in meeting together to pay their Religious Services and Devotions. And the Patriarchs, by the same light of Nature and the Guidance of God's Holy Spirit, had Altars (a), Mountains (b), and Groves (c) for that purpose. In the Wilderness, where the Israelites themselves had no settled Habitation, they had, by God's command, a moving Tabernacle (d). And as soon as they should be fix'd in the Land of Promise, God appointed a Temple to be built at Jerusalem (e), which David intended (f) and Solomon perform'd (g) ; and after that was demolish'd, another was built in the room of it (h), which Christ himself own'd for his House of Prayer (i), and both he and the Apostles frequented as well as the Synagogues. And that the primitive Christians had Churches fix'd, and appropriate places for the joint performance of Divine Worship, will be beyond all Dispute, if we take but a short Survey of the first Ages of Christianity. In the Sacred Writings we find more than probable Footsteps of some Determinate Places for their solemn Conventions, and peculiar only to that use. Of this nature was that *ὀρειον*, or Upper Room, into which the Apostles and Disciples ( after their return from our Saviour's Ascension ) went up, as into a place commonly known and separate to Divine Use, Acts. 1. 13. Such a one, if not the same, was that one place wherein they were all assembled with one accord upon the Day of Pentecost, when the Holy Ghost visibly came down upon them, Acts. 2. 1. And this the rather, because the Multitude ( and they too strangers of every Nation under Heaven ) came so readily to the place upon the first rumour of so strange an Accident, which could hardly have been, had it not been commonly known to be the Place where the Christians us'd to meet together. And this very Learned Men take to be the meaning of the 22d verse of this Chapter, *They continu'd daily with one accord in the Temple, and breaking bread, καὶ οἶνον* ( not as we render it from House to House, but ) at Home, as 'tis in the margin, or in the House,

The necessity of having appropriate places for the publick Worship of God.

The universal practice of the Heathens.

Apostles,

(a) Gen. 13. 4. (b) Gen. 22. 2. (c) Chap. 21. 33. (d) Exod. 25. &c.  
(e) Deut. 12. 10, 11. (f) Ps. 122. (g) 1 Kings, 8. (h) Ezra, 3. 8. (i) Mat.  
21. 13. they

they eat their Meat with gladness of Heart: i. e. when they had perform'd their daily Devotions at the Temple, at the accustom'd Hours of Prayer, they us'd to return home to this Upper Room, there to celebrate the Holy Eucharist, and then go to their ordinary Meals. This seems to be a clear and unforc'd Interpretation, and the more probable, because it immediately follows upon their assembling together in that one place on the Day of Pentecost, which Room is also call'd by the same name of House, at the second Verse of that Chapter. And it is not at all unlikely, but that, when the first Believers sold their Houses and Lands, and laid the Money at the Apostles feet, to supply the necessities of the Church, some of them might give their Houses (at least some eminent Room in them) for the Church to meet in, and to perform their Sacred Duties. Which also may be the reason why the Apostle so often salutes such and such a Person and the Church in his House (k); which seems clearly to intimate, that in such or such a House (probably in the *ἑνὸς* or Upper Room of it) there was the constant and solemn Convention of the Christians of that place for their joint Celebration of Divine Worship: For that this Salutation is not us'd merely because their Families were Christians, appears from other Salutations of the same Apostle, where *Aristobulus* and *Narcissus* &c. are saluted with their Household (l). And this will be farther clear'd by that famous Passage of St Paul 1 Cor. 11. 22. where, taxing the *Corinthians* for their Irreverence and Abuse of the Lord's Supper, one greedily eating before another, and some of them even to excess; *What (says he) have you not Houses to eat and drink in? or despise ye the Church of God?* Where that *by Church* is not meant the Assembly meeting, but the Place in which they us'd to assemble, is evident, partly from what went before, for *their coming together in the Church* verse 18. is explain'd by *their coming together into one place* verse 20. plainly arguing that the Apostle meant not the Persons but the place, partly from the opposition which he makes between the Church and their own private Houses; if they must have such irregular Banquets, they had Houses of their own, where 'twas much fitter to do it, and to have their ordinary Repast, than in that place which was set apart for the Common Exercises of Religion, and therefore ought not to be dishonour'd by such extravagant and intemperate Feastings, which was no less than despising it; for which reason he enjoyns them in the close of the Chapter, that if any Man hunger he should eat at Home. And in this Sense was this Text always understood by the ancient Fathers (m).

and Primi-  
tive Christi-  
ans.

Thus stood the case during the Apostles Times; as for the Ages after them, we find that the Christians had their fix'd and definite places of Worship, especially

(k) Rom. 16. 3, 5. 1 Cor. 16. 19. Col. 4. 15. Phile. 1. 2. (l) Rom. 16. 10, 11, 14. 2 Tim. 4. 19. (m) August. *quæst.* 57. in *Leviticum*. Tom. 4. fol. 50. K. Basil. *Moral. Reg.* 30. c. 1. Tom. 2. p. 309. C. Chrysost. in 1 Cor. 11. 22. *Hom.* 27. Tom. 3. p. 419. lin. 40. Theodoret. in *eundem locum*. Tom. 3. p. 175. A.

in the second *Century*; as, had we no other Evidence, might be made good from the Testimony of the Author of that *Dialogue* in *Lucian* ( if not *Lucian* himself, of which there is little reason to doubt ) who expressly mentions that *House* or *Room* wherein the *Christians* were wont to assemble together ( *n* ). And *Clemens* ( in his famous Epistle to the *Corinthians* ( *o* ) ) assures us that Christ did not only appoint the times *when*, the Persons by *whom*, but also the Places *where* he would be solemnly serv'd and worshipp'd. And *Justin Martyr* expressly affirms, that upon *Sunday* all *Christians* ( whether in Town or Country ) us'd to assemble together *in one place* ( *p* ), which could hardly have been done, had not that place been fix'd and settled. The same we find afterwards in several places of *Tertullian*, who speaks of their coming into the *Church* and *House of God* ( *q* ), which he elsewhere ( *r* ) calls the *House of our Dove* i. e. our Innocent and Dove-like Religion; and there describes the very Form and Fashion of it. And in another place ( *s* ) speaking of their going into the Water to be baptiz'd, he tells us *they were wont first to go into the Church to make their solemn Renunciation before the Bishop*. About this time in the Reign of *Alexander Severus* the Emperour ( who began his Reign about the Year 212 ) the Heathen Historian tells us ( *t* ), That when there was a Contest between the *Christians* and *Vintners* about a certain publick place which the Christians had challeng'd for theirs; the Emperour gave the Cause for the *Christians* against the *Vintners*, saying, 'Twas much better that God should be worshipp'd there any ways, than that the *Vintners* should possess it. If it be said, that the *Heathens* of those Times generally accus'd the *Christians* for having no Temples, and charg'd it upon them as a piece of *Atheism* and *Impiety*; and that the *Christian Apologists* did not deny it; The Answer depends upon the notion they had of a *Temple*, by which the Gentiles understood the places devoted to their Gods, and wherein their Deities were inclos'd and shut up, places adorn'd with Statues and Images, with fine Altars and Ornaments ( *u* ). And for such Temples as these, they freely confess'd they neither had, nor ought to have any, for the *TRUE GOD* did not ( as the *Heathens* suppos'd theirs did ) dwell in Temples made with hands, nor either needed, nor could possibly be honour'd by them; And therefore they purposely abstain'd from the Word *Temple*, which is not us'd by any Christian Writer for the place of the Christian Assemblies, for the best part of the first three hundred years. But then those very Writers who deny that Christians had any Temples, do at the same time acknowledge that they had their Meeting-Places for Divine Worship, their *Conventicula*, as *Arnobius* calls them ( *w* ),

( *n* ) *Philopatr.* vol. 2. p. 776. ( *o* ) *Pag.* 92. ( *p* ) *Apol.* 2. p. 43. A. in a Latin Edition of it printed at Paris. 1554. ( *q* ) *De Idolol.* c. 7. p. 88. D. ( *r* ) *Adv. Valentin.* c. 3. p. 251. B. ( *s* ) *De Coronâ Milit.* c. 3. p. 102. A. ( *t* ) *Æl. Lamprid. in vitâ Alex. Sever.* c. 49. *apud Histôr. August. Scriptor.* p. 575. Lugd. Batav. 1661. ( *u* ) *Minuc. Fel.* p. 91. &c. *Arnob. adv. Gentes.* lib. 6. p. 83. &c. *Lactant. de Orig. Error.* l. 2. c. 2. p. 118. ( *w* ) *Arnobius adv. Gentes.* lib. 4. p. 67.



and complains they were furiously demolish'd by their Enemies.

*Their Churches  
were sumptu-  
ous and mag-  
nificent.*

§. 2. It cannot be thought that in the first Ages, while the Flames of Persecution rag'd, the *Christian Churches* should be very stately and magnificent; but such as the condition of those times would bear; their Splendour increasing according to the Entertainment Christianity met withal in the World, till, the Empire becoming Christians, their Temples rose up into Grandeur and Stateliness, as, amongst others, may appear by the particular description which *Eusebius* gives of the Church of *Tyre* (x), and that which *Constantine* built at *Constantinople* in honour of the Apostles (y), both which were incomparably sumptuous and magnificent.

*The Form of  
them.*

§. 3. I shall not undertake to describe at large the several Parts and Dimensions of their Churches (which varied according to the different Times and Ages) but only briefly reflect upon such as were most common and remarkable, and are still retain'd amongst us; For the *Form* and *Fashion* of their Churches, it was for the most part *oblong*, to keep the better Correspondence with the Fashion of a *Ship*, the common Notion and Metaphor by which the Church was wont to be represented, and to remind us that we are to's'd up and down in the World as upon a stormy and tempestuous *Sea*, and that out of the Church, there is no safe Passage to Heaven, the Country we all hope to arrive at. It was

*The Chancels,  
why so call'd?*

always divided into two principal parts, *viz.* the *Nave* or *Body of the Church*, and the *Sacrarium*, since call'd *Chancel*, from its being divided from the Body of the Church by near *Rails* call'd in *Latin*, *Cancelli*: The *Nave* was common to all the People, and represented the visible World, the *Chancel* was peculiar to the Priests and sacred Persons, and typified

*they always  
stood at the  
East end of the  
Church and why?*

Heaven: for which reason they always stood at the *East* end of the Church, towards which part of the World they paid a more than ordinary Reverence in their Worship, wherein, *Clemens Alexandrinus* tells us (z), they had respect to *Christ*; for as the *East* is the Birth and Womb of the Natural Day, from whence the *Sun* (the fountain of all sensible Light) does arise and spring; so *Christ*, the true *Sun of Righteousness*, who arose upon the World with the light of Truth, when it sat in the darkness of Error and Ignorance, is in Scripture (a) styl'd the *East*, and therefore since we must in our Prayers turn our Faces towards some Quarters, 'tis fittest it should be towards the *East*. In this *Chancel* always stood the *Altar* or *Communion-Table*, which none were allow'd to approach, but such as were in *Holy Orders*, unless it were the *Greek Emperors* at *Constantinople*, who were allow'd to go up to the Table to make their *Offerings*, and so im-

(x) *Ecclef. Histor. l. 10. c. 4. p. 377.* (y) *De vita Constant. lib. 4. c. 58, 59. p. 555.* (z) *Strom. l. 7. p. 724. C.* (a) In *Zechariah. 3. 8. and ch. 6. 12.* the *Messiah* is call'd the *BRANCH*: and in *Luke 1. 78.* the *DAY-SPRING*; in all which places the original words signify the *EAST*, and are so render'd in all other versions of the Bible.

mediately back again. And after this manner most of our Churches now do, and the rest ought to stand, as may be gather'd from that part of the *Rubrick* which enjoins that *the Chantels shall remain as they have done in times past.*

§. 4. But though the Christians of those times spar'd no convenient cost in Founding and Adorning Publick Places for the Worship of God, yet they were careful not to run into a too curious and over-nice Superstition; no *Images* were worshipped, or so much as us'd in Churches for at least 400 years after Christ; and therefore certainly might things be carried by a fair and impartial tryal of Antiquity, the Dispute about this point would soon be at an end. Nothing can be more clear than that the Christians were frequently challeng'd by the *Heathens* for having no *Images* nor *Statues* in their Churches, and that the Christian *Apologists* never denied it, but industriously defended themselves against the Charge, and rejected the very thoughts of any such thing with contempt and scorn; as might be abundantly shewn from *Tertullian*, *Clem. Alexandrinus*, *Origen*, *Minucius Felix*, *Arnobius*, and *Lactantius*; but I shall only cite one of them, viz. *Origen*, who, amongst other things, plainly tells his Adversary (who had objected this to the *Christians*) that the *Images* that were to be dedicated to God, were not to be carv'd by the Hand of *Artists*, but to be form'd and fashion'd in us by the *Word of God*, viz. the *Virtues* of Justice and Temperance, of Wisdom and Piety, &c. that conform us to the Image of his only Son. *These* (says he) *are the only Statues form'd in our Minds, and by which alone we are persuaded 'tis fit to do Honour to him, who is the Image of the invisible God, the Prototype and Archetypal Pattern of all such Images* (b). Had Christians then given Adoration to them, or but set them up in their places of Worship, with what face can we suppose they could have told the World, that they so much abhorr'd them? But more than this, the Council of *Illiberis*, that was held in *Spain* sometime before *Constantine*, expressly provides against them; decreeing (c), That no *Pictures* ought to be in the Church, nor that any thing that is worshipped and ador'd should be painted upon the Walls. Words so clear and positive, as not to be evaded by all the little shifts and glosses which the Expositors of that *Canon* would put upon it. The first use of *Statues* and *Pictures* in the Churches was merely Historical, or to add some beauty and ornament to the place, which After-ages improv'd into Superstition and Idolatry. The first we meet with upon good Authority, is no older than the times of *Epiphanius*, and then too met with no very welcome Entertainment, as may appear from *Epiphanius's* own Epistle to *John* then Bishop of *Jerusalem* (d), where he says, that coming to *Anablatha*, a Village in *Paestine*, and going into a Church to pray, he espied a Curtain hanging over the door, whereon was painted the Image of

*The use of Images forbidden in the primitive Church.*

(b) *Contr. Cels. l. 8. pars 2. p. 521. E.* (c) *Can. 36. Tom. 1. col. 974.* (d) *Epiphani. Tom. 2. p. 317.*

Christ, or of some Saint, which when he had look'd upon, and saw the Image of a Man hanging up in the Church, *contrary to the Authority of the Holy Scriptures*, he presently rent it, and order'd the Church-Wardens to make use of it as a Window-sheet for some poor Man's burying. This Instance is so home, that the Patrons of Image Worship are at a mighty loss what to say to it, and after all are forc'd to cry out against it as Supposititious; though the famous *Du-Pin*, who was himself of the *Romish* Communion and Doctor of the *Sorbon*, allows it to be genuine and owns that the chief reason of its being call'd in question, is because it makes so much against them (e). More might be produc'd to this purpose, but by this, I hope, 'tis clear enough, that the *primitive Christians*, as they thought it sufficient to pray to God without making their Addresses to *Saints* and *Angels*, so they accounted their Churches fine enough without *Pictures* and *Images* to adorn them.

§. 5. When Churches are built they ought to have a greater value and esteem deriv'd upon them by some peculiar Consecration; for it is not enough barely to devote them to the Publick Services of Religion, unless they are also set apart with the Solemn Rites of a formal Dedication. For by these Solemnities the *Founders* surrender all the Right they have in them to God, and make God himself the sole owner of them; and formerly whoever gave any Lands or Endowments to the Service of God, gave it in a formal Writing, *Sealed* and *Witnessed* (as is now usual between Man and Man) the Tender of the Gift being made upon the Altar, by the Donor on his knees. The Antiquity of such *Dedications* is evident from its being an universal Custom amongst *Jews* and *Gentiles*; and it is observable that amongst the former at the *Consecration* of the *Tabernacle* and *Temple* it pleas'd the *Almighty* to give a manifest Sign that he took possession of both (f). When 'twas first taken up by *Christians* is not easie to determine; though there are no footsteps of any such thing to be met with, in any approv'd Writer, till the Reign of *Constantine*: In whose time Christianity being become more prosperous and flourishing, Churches were every where erected and repair'd; and no sooner were so, but (as *Eusebius* tells us (g)) they were solemnly consecrated, and the Dedications celebrated with great Festivity and Rejoicing. The Rites and Ceremonies us'd at these Dedications (as we find in the same Author (h)) were a great Confluence of Bishops and Strangers from all parts; the performance of Divine Offices; singing of Hymns and Psalms; reading and expounding of the Scriptures, Sermons, and Orations; receiving the Holy Sacrament; Prayers and Thanksgivings; liberal Alms bestowed on the Poor, and great gifts given to the Church; and in short, mighty expressions of mutual Love and Kindness, and uni-

(e) *History of Ecclesiastical Writers*. Vol. 2. p. 236. (f) *Exod.* 40. 34. *1 Kings*. 8. 10, 11. (g) *Hist. Escl.* l. 10. c. 3. p. 370. (h) *Ibid.* & *De vita Const.* l. 4. c. 42, 43. p. 546. &c.



versal rejoicing with one another. Which Dedications were constantly commemorated *once a year*, and solemniz'd with great pomp, and much confluence of people, the Solemnity usually lasting Eight days together (i): some shadow whereof still remains amongst us at this day, in the *Wakes* observ'd in several Counties, which, in correspondence with the *Encenia* of the ancient Church, are Annual Festivals kept in Country-Villages in memory of the *Dedication* of their particular Churches.

*The Original of the Country, Wakes.*

§. 6. Though all Churches were dedicated to none but God, as appears by the Grammatical Construction of the Word *Church* (which signifies nothing else but the *Lord's House* (k)) yet at their Consecration they were generally distinguish'd by the name of some Angel or Saint, chiefly that the people, by frequently mentioning them, might be excited to imitate the Virtues for which they had been eminent; and also that the Saints themselves might by that means be kept in remembrance.

*The Names of Angels or Saints given to Churches.*

§. 7. Though I have already been so long upon this head yet I cannot conclude it, till I have observ'd what *Respect and Reverence* those *primitive Christians* us'd to shew in the Church, as the Solemn Place of Worship, and where God did more peculiarly manifest his Presence. And this certainly was very great. They came into the Church as into *the Palace of the great King* (as *Chrysostom* calls it (l)) with fear and trembling, upon which account he there presses the highest Modesty and Gravity upon them. Before their going into the Church they us'd to *wash*, at least, *their Hands*, as *Tertullian* probably intimates (m) and *Chrysostom* expressly tells us (n), carrying themselves while they were there with the profoundest Silence and Devotion. Nay, so great was the Reverence they bore to the Church, that the *Emperors* themselves, who otherwise never went without their Guard about them, when they went into the Church, us'd to lay down their Arms, to leave their Guard behind them, and to put off their Crowns, reckoning that the less Ostentation they made of Power and Greatness there, the more firmly the *Imperial Majesty* would be entail'd upon them (o). Examples, one would think, sufficient to excite us to use all such outward Testimonies of Respect as the Church enjoins, and are establish'd by the Custom of the Age we live in as Marks of Honour and Reverence: A Duty recommended by *Solomon*, who charges us *to look to our Feet when we go into the House of God*; *Eccles. 5. 1.* being an Allusion in particular to the Rite of *pulling off the Shoes* us'd by the *Jews*, and other Nations of the *East*, when they came into sacred Places. *Exod. 3. 5. Josh. 5. 15.* and is as binding upon us *to look to our Heads* by un-

*Great Respect and Reverence shown in the Churches by the primitive Christians.*

(i) Niceph. Cal. Hist. Eccl. l. 8. c. 50. Tom. 1. p. 653. B. (k) From *Kuriakon* (which signifies the Lords House) comes *Kyrc* and by adding Letters of Aspiration *Chyrch* or *Church*. (l) In *Ep. ad Hebr. c. 9. Hom. 15. Tom. 4. p. 515. lin. ult.* (m) *De Oratione, c. 11. p. 133. C.* (n) In *Johan. 13. Hom. 72. Tom. 2. p. 861. lin. 33.* (o) *Codex Theodof. Lib. 9. Tit. 45. leg. 4. Tom. 3. p. 363.*

covering them, and giving all other external Testimonies of Reverence and Devotion.

### Sect. 3. Of the Ministers: Or Persons Officiating in Divine Service.

**A**NOTHER thing mention'd in this *Rubrick* are the *Ministers*; by whom we are to understand those who, being taken from among Men, are ordain'd for Men, in things pertaining to God. An Honour, which no Man taketh to himself but he that is call'd of God as was Aaton; Heb. 5. 1, 4. For the Ministerial Office is of so high a Nature, that nothing but a Divine Commission can qualify any Person for the Execution of it. The Ministers of Religion are the Representatives of God Almighty: They are to publish his Laws, and to pass his Pardons, and to preside in his Worship. God has committed to them the Keys of his Kingdom; and whosoever Sins they duly remit, they shall be remitted, and whosoever Sins they retain, they shall be retain'd. They are the Stewards of the Mysteries of God, and the Dispensers of his Holy Word and Sacraments: In a Word, they are the Ambassadors of Heaven, and on their Ministrations the Assistances of the Holy Spirit, and all the Graces of a good Life depend. All these Characters and Powers are ascrib'd to them in Scripture; and consequently do sufficiently demonstrate the Dignity of their Office, and are a plain Argument that None but God himself can give them their Commission. For who dares, without the express Orders of Heaven, undertake an Office, which includes so many, and such great particulars? Should any One take upon him the Character of an Ambassador, should he offer Terms of Peace to Enemies, pretend to Naturalize Foreigners, and grant Pardons, without a Commission from the Supream Magistrate, as all his Acts would be Null and Void, so he would be highly criminal, and liable to the severest Punishment. The Application is so easie, that the very Heathens would never venture to officiate in Religious Matters, without a suppos'd Inspiration from Heaven, or a previous Initiation by those, whom they thought entrusted by the Deity for that Purpose.

Among the Jews None could approach the Presence of God, but such as were particularly appointed by him. When God instituted Offerings and Sacrifices and the other Positive Parts of his Worship, he at the same time set apart a peculiar Order of Men to be the Administrators of them. So that the Persons who were to Minister, were equally of Divine Institution with the Ministrations themselves. Thus Aaron, and his Sons, and the Levites, were consecrated by the express Command of God to Moses (p), and they had all of them their distinct Commissions from Heaven; and no less than Death was the

(p) Levit. 8. Numb. 3. 5. &c.

Penalty

Penalty of invading their Office (q). Nay God was more than ordinarily jealous of this Honour, and vindicated it even at the Expense of several Miracles. Thus, when *Corah, Dathan, and Abiram*, (tho' *Levites*, and consequently nearer to the Lord in Holy Matters than the rest of the Congregation) usurp'd the Priest's Office, God Almighty miraculously destroy'd both them and their Associates; and their *Censers* were order'd to be *beaten into broad plates, and fix'd on the Altar*, to be everlasting Monuments of their Sacrilege, and a Caution to all the Children of *Israel*, that none should presume to offer *Incense before the Lord*, but *the Seed of Aaron*, who alone were Commission'd to this Office (r): So also *Uzziah* was by the immediate Hand of God struck dead on the Spot, for touching the *Ark*, though he did it out of Zeal to hinder it from falling; to shew that no pretence of doing God Service can justify meddling in Holy Things (s). And King *Uzziah*, attempting to burn *Incense* before the Lord, was judicially smitten with *Leprosy*, and so excluded for ever after, not only from all *Sacred*, but even *Civil Society* (t). A plain Argument, that the *Sacerdotal* is not included in the *Regal* Office, nor deriv'd from thence, but is of a distinct Nature and Institution.

And, as *St Jerom* rightly observes, What *Aaron* and his *Sons* and the *Levites* were in the Temple; such are the *Bishops, Presbyters* and *Deacons* in the Christian Church. These are appointed by God, as those were; and therefore it can be no less Sacrilege to usurp their Office. Nay, it must be far greater; Because the Honour of the Ministry rises in proportion to the Dignity of their Ministrations: Now it cannot be deny'd, that *Realities* are more valuable than *Types*; *Heaven* is better than the Land of *Canaan*; and the *Sacraments* of the *Gospel* to be prefer'd before all the Offerings and expiations of the *Law*.

And if we would but consider our *Saviour's* Example, we should find that, tho' he wanted no *Gift* to qualify him for this Office, as having the *Divine Nature* inseparably united to his *Humane*, and giving sufficient Evidence of his Abilities, when but Twelve years old; and though the Necessities of Mankind call'd loudly for such an Instructor; yet, he would not enter upon his Office, till he was *externally* Commission'd thereunto by the Visible Descent of the *Holy Ghost* upon him, and by an audible Voice from Heaven, proclaiming him to be the *Messiah*; and he was then *about 30 years old*: All the former part of his Life he spent in a private Capacity, doubtless to teach us, that no *Internal Qualifications*, no good End nor Intention, can warrant a Man's Exercising any Holy Function, without a *Divine Commission*.

And we may observe that, though our *Saviour* had many Followers, yet, none of them presum'd to *Preach, or Baptize*, or perform any other *Sacred Office*, till

3dly, From the Example of our Saviour.

4thly, From the Practice of the Apostles.

(q) Numb. 3. 10. and ch. 18. 7. (r) Numb. 16. (s) 2 Sam. 6. 6, 7. (t) 2 Chron. 26. 16, &c.



they were particularly *Commission'd* by him. He first Ordain'd Twelve, *that they might be with him; and that he might send them forth to Preach, and to have Power to heal Sickneses, and to cast out Devils;* Mark 3. 14, 15. and afterwards the *other Seventy*, which went out upon a like Errand, were *especially* appointed by him; Luke 10. 1. So likewise, after his Resurrection, when he advanc'd the *Eleven* to be *Apostles*, he did it in a most Solemn Manner. For first, he assur'd them of his own Authority; *All Power, says he, is given to me, in Heaven and in Earth;* After which, *he breath'd on them, and said Receive ye the Holy Ghost;* Then he gave them the *Power of the Keys*, and Authority to exercise all the Holy Offices in the Christian Church and to convey the same Authority to *others*; promising them that he *would be always with them and their Successors, even to the End of the World*, and ratify and confirm what was done in *his Name*, and agreeable to this *Commission*. From whence 'tis plain that it was our Saviour's expresse Will and Intention that all those, who are *Ministers* in his Church, should either mediately or immediately derive their Authority from Heaven. And accordingly we may observe, that in the beginning of Christianity, all those who officiated in *Divine Matters*, receiv'd their *Commission* either from God himself, or from *Apostolical Hands*, and very commonly from both. The Seven *Deacons* were constituted by the Apostles: Acts 6. 6. And St Paul and Barnabas Ordain'd *Elders*, in every Church, which they planted; Acts 14. 23. The other Apostles us'd the same Method, as did also their Successors after them, as is sufficiently evident from Scripture and Antiquity; which abundantly proves the *Necessity of a Divine Commission* in order to the being a *Minister* in the Christian Church.

§. 2. If it be ask'd, Who may be truly said to have this Divine *Commission*? We need not doubt to affirm, That *None*, but those who are Ordain'd by such as we now commonly call *Bishops*, can have any Authority to *minister* in the Christian Church. For that the Power of *Ordination* is solely lodg'd in that *Order*, shall be prov'd from the Institution of our Saviour, and the constant Practise of the Apostles. That the Power of *Ordination* lodg'd in the Apostles, was of *Divine Institution*, I suppose no one will question, who reads these Words of our Saviour to them, after his Resurrection; *As my Father sent me, so send I you;* John 20. 21. And, *Lo, I am with you always even to the end of the World;* Mat. 28. 20. From whence it is evident, 1<sup>st</sup>. That it was by a *Divine Commission*, that our Saviour ordain'd or sent his Apostles. 2<sup>dly</sup>, That by Virtue of the same *Commission*, the Apostles were at that time empower'd to ordain or send others. And, 3<sup>dly</sup>, That this *Commission* to ordain, was *always* to continue in the Christian Church, and to remain in such Hands as the Apostles should convey it to: From whence it naturally follows, That Whoever has a Power to ordain, must derive it from the *Commission* which our Saviour receiv'd from God, and gave to his Apostles,

les, and was by them convey'd to their Successors. The only Way then to know, in whose Hands this Commission is now lodg'd, is, to enquire what Persons were appointed by the Apostles, to succeed them in this Office. Now 'tis plain to any One, that will read the scripture without Prejudice, that there were *three* distinct Orders of Ministers in the Christian Church, in the Apostles Days, and which were design'd to continue to the End of the World.

For besides those two, which our Adversaries allow, viz. *Deacons*, and those sometimes call'd *Presbyters* or *Elders*, and sometimes *Bishops*, we read of another Order, which were superior to, and had Authority over, both these. Such were, besides the *Apostles*, *Timothy* and *Titus*: For 'tis plain from the Epistles St Paul wrote to them, that they resided over the *Presbyters*: They had Power to enforce them to their Duty, to receive *Accusations against them*, and judicially to pass Sentence upon them: which abundantly proves their Superiority. And several others were constituted by the Apostles to the same Office. Such were St James surnam'd *the Just*, and *Epaphroditus*, who are term'd *Apostles* or *Bishops* by all Antiquity. Such doubtless were those, whom St Paul calls *Apostles of the Churches* and joins with *Titus*; 2 Cor. 8. 23. And such also were those *Angels of the Churches*, mention'd in the *Revelations*.

Three distinct Orders set apart to the Ministry by the Apostles.

Some indeed have been pleas'd to tell us, that these were extraordinary Officers, and so of temporary Institution only. But this is said without any Ground or plausible Pretence. That they were sometimes sent upon extraordinary Messages, and had a Power, upon an occasion, to do extraordinary things, such as Miracles &c. is very true: But then the same is to be said of the *Presbyters*. *Philip* was only a *Deacon*, and yet God employ'd him in several extraordinary Matters. And Working of Miracles was so common in the beginning of Christianity, that ordinary Christians were frequently endu'd with this Power. So that if this were an Argument for the temporary Institution of one Order, it must be so too for all the rest; Which they, who make the Objection, dare not say, and therefore acknowledge there is no Force in it.

But they farther urge, that *Timothy* was an *Evangelist*; because St Paul bids him *do the Work of an Evangelist*. 2 Tim. 4. 5. but to this we answer, that an *Evangelist* was no distinct Officer at any time in the Christian Church. For the proper Notion of an *Evangelist* in the *Acts* and St Pauls Epistles, is, One who was eminently qualify'd to preach the Gospel, and had taken great pains therein. Thus *Philip* was call'd an *Evangelist* Acts 21. 8. who was no more than a *Deacon*, and could only Preach and Baptize, and had not the Power of *Laying on of Hands*, which *Timothy* had; and therefore his Office was far inferiour to his. Whence 'tis evident, that allowing *Timothy* to be an *Evangelist*, yet his Power over *Presbyters* did not accrue to him upon that account. Nor does his being an *Evangelist* prove his Office of *Ruling* and *Ordaining Presbyters*, to be temporary,

porary, any more than *Philip's* being call'd an *Evangelist* proves the Office of *Preaching* and *Baptizing* to be so.

From what has been said therefore it plainly appears that there were *three distinct Orders* set apart to the Ministry by the Apostles. Our next Enquiry then is, to how many, or to which, of these the *Power of Ordination* was committed. Now, that the *lowest Order* (*viz.* that of *Deacons*) had not this Power is by all confess'd. And that the *highest Order* (of which *Timothy* and *Titus* were) had it, we are assur'd by the express Testimony of *St Paul*. The only Question then is, Whether the *second Order* (*viz.* that of *Presbyters*) was ever invested with this Power. The Affirmative of which Question can never be prov'd from Scripture, or Antiquity. For

*First*, 'Tis frivolous to argue from the Community of Names, to the Sameness of Office. For any reasonable Man will grant that the Words *Bishop* and *Presbyter* being promiscuously us'd, and mere *Presbyters* being frequently call'd *Bishops* in Scripture, does not prove, that therefore all the Powers, which belong to those we now call *Bishops*, were ever lodg'd in those *Presbyters*. The only Method then to prove that the *Power of Ordination* belongs to *Presbyters*, is, to shew, that whoever were in Scripture call'd by the Name of *Presbyters* or *Bishops*, were invested with that power. Which can never be done; For if *Presbyters* or *Elders* had the *Power of Ordination* lodg'd in them, for what reasons can we suppose that *St Paul* should leave *Titus* in *Crete* on purpose to ordain *Elders* in every City; (as he tells him he did, *Tit.* 1. 5.) when we know that that *Island* had been converted to Christianity long before *Titus* came thither, and therefore doubtless had many *Presbyters* among them, to preach and administer the Sacraments to the Inhabitants? Nor

*Secondly*, Can this be prov'd from that perpetually quoted Passage, *1 Tim.* 4. 14. where *St Paul* exhorts *Timothy* not to neglect the Gift that was in him, which was given him by Prophecy with the Laying on of the Hands of the Presbytery. For, allowing that *Timothy's* Ordination is here spoken of, (which yet many Learned Men have question'd) it is manifest that the Apostles themselves were often call'd by the Name of *Presbyters*. And so the *Presbyters* here mention'd may very probably be the Apostles; We are sure that *St Paul* was one of them, and that he ascribes the whole of *Timothy's* Ordination to his own Laying on of Hands. *2 Tim.* 1. 6. And therefore the utmost that can be deduc'd from this Text is this, *viz.* That One or More of such as were mere *Presbyters*, might lay on their Hands in Concurrence with him, to testify their Consent and Approbation: As is the Custom at this day in the Ordination of a *Presbyter*, and has been sometimes done at the Ordination of a *Bishop* (u). Nor

*Thirdly*, Can it be infer'd from any of the Charges or Directions given by *St Paul* in his Epistles to either *Bishops* or *Presbyters*, that they had ever any thing like the *Power of Ordination*. Which makes

(u) Vid. Beverig. in Can. Apost. 1.



It is more than probable that wherever the Word *Bishop* is found in Scripture, as apply'd to an Ecclesiastical Officer after our Saviour, the *Middle Order* is always meant (w), For though the Apostles are sometimes call'd *Presbyters*, and *Deacons*, yet they are never call'd *Bishops*. Their Office is once indeed call'd *Ἐπισκοπή*. *Acts*. 1. 20. But wherever we meet with *Ἐπίσκοπος* either in the *Acts of the Apostles*, or the *Epistles*, we may very well understand the *Middle Order*, which we now call *Presbyters*. And as for those whom we now call *Bishops*, they were, in the first Age of the Church, stiled *Apostles*. For so St Paul speaking to the *Philippians*; concerning *Epaphroditus* (x), calls him his *Brother and Companion in Labour*, *συνεργὸν καὶ ἀπὸστολον*, but *your Apostle*; An Office which 'tis probable St Paul ordain'd him to, when he sent him with this Epistle; for which reason at the 29th Verse of that Chapter he charges them *to receive him in the Lord with all Gladness, and to hold such in Reputation*. And *Epaphroditus* is accordingly, by all Antiquity, reckon'd the first *Bishop of Philippi*. So that the *Apostolical Office* was not temporary, but design'd to continue in the Church of Christ. And therefore the Apostles took care to Ordain some to succeed them, who were at first call'd by the same Name, though they afterwards in Modesty declin'd so high a Title; as is expressly affirm'd by *Theodoret*, who tells us (y), *That formerly the same Persons were call'd both Presbyters and Bishops; And those now call'd Bishops, were then call'd Apostles: But in Process of Time, the Name of Apostle was left to those Apostles strictly so call'd, and the Name of Bishops ascrib'd to all the rest*. So that, granting meer *Presbyters* to be *Scripture Bishops*, which some have so earnestly contended for, yet, nothing can from thence be inferr'd, to prove them to have equal Power with those we now call *Bishops*, who are Successors of a higher Order.

And to what has been said, We might, for farther Proof, add the joint Testimony of all Christians for near 1500 years together; and challenge our Adversaries to produce one Instance of a *valid Ordination* by *Presbyters* for all that Time. It seems therefore very strange, that, if *Presbyters* ever had the *Power of Ordination*, they should so tamely give up their Right, without any Complaint, or so much as leaving any thing upon Record, to witness their Original Authority to After-Ages. In short, we have as much Reason to believe that the *Power of Ordination* is appropriated to those we now call *Bishops*, as we have to believe the necessary Continuance of any one positive Ordinance in the Gospel.

And now (to summ up all that has been said in few words.) A *Commission to Ordain* was given to None but the *Apostles*, and their *Successors*. And to extend it to any inferiour Order is without Warrant

(w) And therefore in the Syriac Version of the New Testament, the word *Ἐπίσκοπος* is usually render'd by *Presbyter*, and *Ἐπισκοπή* by *Presbyteratus*. *Vida Bevereg. in Can. Apost. 2. p. 13. col. 1.* (x) *Ch. 2. 25. See also 2 Cor. 8. 23. Gal. 1. 19. in both which places by the Original word Ἀποστολοι are to be understood those we now call Bishops.* (y) *In 1 Tim. 3. 1. Tom. 3. p. 473. D.*

in Nature or Antiquity : For every Commission is naturally exclusive of all Persons, except those to whom it is given : So that, since it does not appear, that the *Commission to Ordain*, which the *Apostles* receiv'd from our Saviour, was ever granted to any but such as must be acknowledg'd to be of a *Superiour Order* to that of *Presbyters*; which Order is the same with that of those we now call *Bishops*; Therefore it follows that *No Others* have any Pretence thereunto : And consequently, *None* but such as are ordain'd by *Bishops* can have any Title to *minister* in the Christian Church.

#### Sect. 4. Of the Ministerial Ornaments, particularly the Surplice.

What Ornaments are meant in the Rubrick.

**B**Y the Ornaments of the Church and the Ministers thereof mention'd in the second part of this Rubrick, it is plain from the Rubrick it self, we are to understand such as were prescrib'd by the first Common-Prayer-Book of K. Edward the Sixth. As for the Ornaments of the Church, viz. the Communion-Cloath, &c. prescrib'd by that Book, I shall say nothing of them here, as having an occasion to treat of them hereafter. As for the Ministerial Ornaments; Surplices are prescrib'd for all Ministers whatsoever; and Graduates are therewith to use such Hoods as pertain to their several Degrees: And Bishops, besides these, are to have Rochets, Copes, and Pastoral Staves. But most of these things are now discontinu'd, and none of them are of general use but the Surplice; and therefore I shall only offer a few words in vindication of that.

The Lawfulness and Decency of the Surplice.

§. 2. And surely if it be thought necessary for Princes and Magistrates to wear distinct habits, in the Execution of their publick Offices, to preserve an awful Respect to their Royalty and Justice, there is the same reason for a different Habit when God's Embassadors publicly Officiate. And accordingly we find that under the Law, the Jewish Priests were, by God's own appointment, to wear decent sacred Vestments at all times (z), but at the time of publick Service, they were to have, besides those ordinary Garments, a white linnen Ephod (a). From the Jews 'tis probable the Egyptians learn'd this custom to wear no other Garments but only of white linnen, looking on that as the fittest Covering for those that attended on Divine Service, as being the most pure (b). And Philostratus tells us that the Brachmans or Indian Priests wore the same sort of Garments for the same reasons (c). From so Divine an Original and spreading a Practice, the ancient Christians brought them into Use for the greater Decency and Solemnity of Divine Service. St Jerom at one and the

(z) Exod. 28. 2. (a) Exod. 28. 4. 1 Sam. 2. 18. (b) Apul. in Apol. part. 1. p. 64. Paris. 1685. vid. Hieron. in Ezek. 44. 17. Tom. 4. p. 476. D. (c) Philostr. vit. Apol. Tyan. l. 3. c. 4. p. 121. A.

same time proves its ancient use, and reproves the needless Scruples of such as oppose it. *What offence (saith he) can it be to God for a Bishop or Priest &c. to proceed to the Communion in a white Garment (d)?* The Antiquity of it in the Eastern Church appears from Greg. Naz. who adviseth the Priests to Purity, because *a little Spot is soon seen in a white Garment (e).*

§. 3. The Colour of it is very suitable, for it aptly represents the Innocence and Righteousness wherewith Gods Ministers ought to be cloth'd; Ps. 132. 9. And 'tis observable that God himself is represented as having Garments *white as Snow*, Dan. 7. 9. and when our Saviour was transfigur'd, his Raiment was *white as the Light*, Mat. 17. 2. and whenever Angels have appear'd to Men, they have always been cloth'd in *white Apparel (f).*

§. 4. The Substance of it is *Linnen*, for *Woollen* would be thought ridiculous, and *Silk* would scarce be afforded; and we may observe that under the Jewish Dispensation God himself order'd that the Priests should not gird themselves with any thing that caus'd sweat (g) to signify the Purity of Heart that ought to be in those that were set apart to the performance of Divine Service, for which reason the Jewish Ephods were *Linnen*, 1 Sam. 2. 18. as were also most of the other Garments which the Priests wore during their Ministrations. Lev. 16. 4. Ezek. 44. 17, 18. and the Levites that were Singers were array'd in *white linnen*. 2 Chron. 5. 12. and the Armies that follow'd the Lamb, were cloth'd in *fine Linnen*; Rev. 19. 14. And, vers. 8. to the Lamb's Wife was granted, that she should be array'd in *fine Linnen white and clean; for the fine Linnen is the Righteousness of Saints.*

§. 5. As for the Shape of it, it is a thing so perfectly indifferent, that it admits of no Dispute. The present Mode is certainly grave and convenient, and, as Durand tells us, significant, who observes that as the Garments us'd by the Jewish Priesthood were girt tite about them, to signify the Bondage of the Law, so the looseness of the Surplices us'd by the Christian Priests, signifies the Freedom of the Gospel (h).

§. 6. But neither the Significancy nor Decency of the Surplice will protect it from Objections: For 1<sup>st</sup>, Some tell us, *it is a Rag of Popery*; An Objection that proves nothing but the Ignorance of those that make it: For *white Garments* (let them be call'd what they will) were of use among the most primitive Christians: Nor can our Adversaries do the Church of Rome a greater Kindness, or wound the Protestant Religion more deeply, than by granting that *white Garments* and *Popery* are of the same Antiquity.

But they tell us, 2<sup>dly</sup>, That, *the Surplice has been abus'd by the Papists to superstitious and idolatrous Uses.* But to this we answer, that

(d) Adv. Pelag. l. 1. c. 9. Tom. 2. p. 277. Col. 1. (e) Orat. 31. Tom. 1. p. 504. A.  
(f) Mat. 28. 3. Mark. 16. 5. Acts. 1. 10. Rev. 6. 11. --7. 9. --15. 6. --19. 8, 14.  
(g) Ezek. 44. 18. (h) Rational. Divin. Offic. l. 3. c. 3. num. 3. fol. 67



'tis not the Priests using a *Surplice*, that either makes their Worship idolatrous or superstitious, or encreases the Idolatry or Superstition of it. For the Worship of the *Roman Church* is idolatrous and superstitious, whether the Priest be cloath'd in *White*, or *Black*, or any other Colour. All therefore that our Adversaries can mean is this, *viz.* that the *Surplice* has been worn by the *Papists*, when they have practis'd Idolatry and Superstition: And this we grant; but then it does not follow, that a *Surplice* of it self is either unlawful or inexpedient. For *white Garments* had, in this sense, been abus'd to superstitious and idolatrous uses, before *Daniel* represented God himself as wearing such Garments; and before our Saviour wore them; and before the Angels and Saints were represented as cloath'd with them; and before they became the *Ministerial Ornaments* of the *Primitive Times*. But surely if such an Abuse made them unlawful or inexpedient, it cannot be conceiv'd, that the *Primitive Church* and the Inspir'd Writers, nay, God himself, would so plainly countenance them.

But what needs much disputing? A *white Garment* has nothing in it to disturb Devotion; and we need not doubt but that if our Adversaries would forbear spending so much Zeal against it, till they have found by experience, that they cannot say their Prayers, whilst a *Surplice* is worn in the Church; we should soon be freed from such trifling Objections, as ought to be laugh'd at rather than confuted.

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## C H A P. II.

### O F T H E

## M O R N I N G and E V E N I N G

## P R A Y E R.

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### Sect. 1. Of the Sentences.

*why plac'd at  
the beginning  
of the Service.*

**P** R A Y E R requires so much attention and serenity of Mind, that it can never be well perform'd without some preceding Preparation; for which reason when the *Jews* enter into their *Synagogues* to pray, they remain silent for some time, and meditate before whom they stand (a), and the *Christian Priests* in the *primitive Ages* prepar'd the Peoples hearts to Prayer by a devout *Preface* (b); in conformity to which custom, these select *Sentences*

(a) Buxtorf. *Synag. Judaic.* c. 5. p. 156. Hanov. 1622.

(b) *Cypr. de Orat. Dom.* p. 152.  
and

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and the following *Exhortation*, are prefix'd to our *Morning and Evening Prayer* to bring the Souls of the Congregation to a spiritual Frame, and to prepare them for the great Duty they are setting about. The *Sentences* are gather'd out of the Scripture, that so we may not dare to disobey them, since they come from the Mouth of that God whom we address our selves to in our Prayers, and who may justly reject our Petitions, if we hearken not to his Word.

§. 2. As for the choice of them the Reverend Compilers of our *Liturgy*, have been very curious and exact, selecting The choice of them. divers of the plainest and properest texts of Scripture, to bring all sorts of Sinners to repentance. There are Variety of Dispositions, and the same Man is not always in the same temper, for which reason they have collected many, and left it to the discretion of him that *ministreth*, to use such of them every day, as best suit with his own, and his People's Circumstances.

### Sect. 2. *Of the Exhortation.*

THE design of the *Exhortation* is to apply and set home the preceding *Sentences*, and to direct us how to perform the following *Confession*; it collects the necessity of it from the Word of God, and when it hath The design of the Exhortation. convinc'd us of that, it instructeth us in the right manner, and then invites us to that necessary Duty, for which it hath so well prepared us; and for our greater encouragement, the *Minister* (who is God's Ambassadour) offers to *accompany us to the Throne of Grace*, knowing his Master will be glad to see him return with so many Penitents in his Retinue. And he promiseth that he will put words in our Mouths, and speak with us and for us, only we must express the humbleness of our Minds by the lowliness of our Bodies, and assent to, and seal every Sentence by repeating them reverently after him.

### Sect. 3. *Of the Confession.*

IT is so certain that Sin unrepented of hinders the Success of our Prayers, that such as would pray effectually have always begun with *Confession* (c), because when the Guilt is removed by Penitential acknowledgments, there is no Bar left to God's Grace and Mercy. For which reason our Church hath plac'd this *Confession* at the beginning of the Service, because God hath assur'd us, he will not hear those who remain in their Sins (d). The Confession, why plac'd at the beginning of the Prayers.

§. 2. As to the Form it self, some have blam'd it as being too general: but it is so particular, as to contain all that can be express'd: For it mentions Sins both of *Omission* and *Commission*, under which two heads all Sins whatsoever are reduc'd. And indeed had it been more particular, it would not so well have Objections answer'd.

(c) Ezra. 9. 5, 6. Dan. 9. 4, 5. (d) Isai. 1. 15. John. 9. 31.

answer'd the end for which it was design'd ; For a Common *Confession* ought to be so contriv'd, that every Person present, may truly speak it as his own Case, and reduce even his most *particular* and *personal* Faults to the *general* expressions of it.

Others blame it because there is no mention made of *Original Sin* in it ; but to this we answer that we confess and bewail to God, that we *have followed too much the Devices and Desires of our own Hearts*, which plainly implies that our Hearts are evil and corrupt, and such as we ought not to follow, and consequently by these words *Original Sin* is sufficiently understood.

#### Sect. 4. *Of the Absolution.*

*Priests have power to absolve Sins.*

**T**HAT Christ gave his *Apostles* a power of *binding* and *loosing*, or of *remitting* and *retaining* *Sins*, with a solemn Promise to ratifie in Heaven what they did on earth, is evident from several places of Scripture (e) : And that the *Apostles* exercis'd this power (f) and gave their *Successors* a charge to use it too, is plain also from Scripture and Antiquity (g). Since therefore the Priest hath by indisputable Right the *Ministry of Reconciliation* (h), he can never have a more proper opportunity to exercise it than now, *viz.* when the Penitent being humbled by the *Confession*, stands in need of Comfort, which the Church directs the Priest to give him by this *Absolution*.

§. 2. Mr Bennet is of the opinion that "this *Absolution* being only *declaratory*, the repeating it is no more than saying "that all penitent Sinners are pardon'd by God upon "their Repentance ; and so consequently a mere *Deacon* hath as much Authority to speak every part of "this Form, as he hath to preach a Sermon about Repentance, or to say, *When the Wicked Man turneth away from his Wickedness &c.* which is the first Sentence before Morning or Evening Prayer : and therefore it is only a vulgar mistake in the *Deacons* to omit either the whole or part of this Form (i).

But with Submission to Mr Bennet I beg leave to offer this Consideration to the Contrary.

This *Absolution* being to be pronounc'd to a mix'd Congregation, could not have been drawn up in any other Form ; for the *Minister*, not knowing who are sincere and who are feigned Penitents, is not allow'd to prostitute so sacred an ordinance amongst the good and bad promiscuously, but is directed by this Form to assure those only of a Pardon who *sincerely repent, and unfeignedly believe God's holy Gospel* : But to these, I take it to be as *absolute* a Form, as that prescrib'd in the *Office for the Visitation of the Sick* ; For, as when a Prince hath granted a Commission to any Servant of his to

(e) Mat. 16. 19. — 18. 18. John. 20. 22, 23. (f) Acts. 2. 38. 2 Cor. 2. 10. (g) Gal. 6. 1. James. 5. 14, 15. Greg. M. Hom. 26. in Evang. Tom. 1. Col. 1440. C. (h) 2 Cor. 5. 18. (i) Mr Bennet on the Common Prayer. pag. 27.



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release out of Prison all penitent Offenders whatsoever, it were all one in effect, as to the Prisoner's discharge, whither this Servant saith, *By Virtue of a Commission granted to me, under the Princes hand and Seal, which here I shew, I release this Prisoner*; or thus, *The Prince, who hath given me this Commission to deliver you, he pardons you*: So is it here all one as to the Remission of the Penitent whither the Priest absolves him after this Form, *Almighty God who hath given me and all Priests Power to pronounce Pardon to the Penitent, He pardons you* (i. e. by me); Or thus, *By his Authority committed to me I absolve you*. --- So that both these Forms being but different Expressions of the same thing; are equally effectual to the Penitent by Virtue of that Commission mention'd *John. 20. 23. Whose Sins ye remit, they are remitted*: which Commission being never given to the Deacons, it naturally follows they cannot exercise it: so that for a Deacon to pronounce this Form is not only to usurp an Authority never committed to him, but also to deceive the People, and flatter them with a promise of a Blessing, which he is not capacitated to confer.

§. 3. It being the Privilege and Property of the Priest's Office to pronounce the Absolution, the People must not repeat it with him; but only listen to the Minister whilst he speaks it, and at the end of it seal all with a hearty *Amen*, to testify how firmly they believe, highly value, and earnestly desire those Comforts.

*The Absolution to be pronounced by the Priest alone.*

§. 4. The Priest is required to pronounce it *standing*, because it is an act of his Authority in declaring the Will of God whose Ambassadour he is. But the People are to continue *kneeling* in token of that Humility and Reverence, with which they ought to receive the joyful news of a *Pardon* from God.

*The Priest, to stand and the People to kneel at the Absolution.*

### Sect. 5. Of the Lord's Prayer.

**W**HAT hath hitherto been done was rather a Preparation to Prayer, than Prayer it self; but now we begin with the *Lord's Prayer* which ought to have stood in the first place, but that it would have been presumption for us to have call'd God, *Our Father*, before we had repented of our Disobedience against him. The necessity of using it I have already prov'd (*Introduct. p. 3. &c.*) and shall now only observe that it's being drawn up by our Glorious Advocate who knew both his Father's Treasures and our Wants, may assure us that it contains every thing fit for us to ask, or his Father is likely to grant. For which cause, it is, and ought to be, added to all our Forms and Offices to make up their Defects, and to recommend them to our Heavenly Father, who, if he cannot deny us when we ask in his Son's Name, can much less do so when we speak in his Words.

§. 2. The *Doxology* is us'd here partly because most Copies of St *Matthew* have it, and the *Greek* Fathers expound it, and partly because the Office

*The Doxology, why sometimes us'd and sometimes omitted.*

here is a matter of *Praise*, it being us'd immediately after the *Absolution*. But since *St Luke* leaves it out, and some Copies of *St Matthew*, and most of the *Latin Fathers*, therefore we also omit it in some places, where the Offices are not direct Acts of *Thanksgiving*. It is very probable that our Saviour, delivering this Prayer twice, did add this *Doxology* at first, and leave it out the second time; And that the *Latin Copies* (which are known to be full of errors) because it was not in *St Luke*, left it out in *St Matthew*, that the Evangelists might not seem to differ in so considerable a matter.

*The People to repeat the Lord's Prayer aloud with the Minister*

§. 3. Here and wherever else this Prayer is us'd, the whole Congregation is to join with the Minister in an *audible voice*; partly that People ignorantly educated may the sooner learn it, and partly to signify how *boldly* we may approach the *Father*, when we address him with the *Son's Words*.

### Sect. 6. *Of the Responses.*

*The design of the Responses.*

**I**T was a very ancient practice of the *Jews* to recite their publick Hymns and Prayers *by course*, and many of the *Fathers* assure us, that the *Primitive Christians* imitated them therein, so that there is no old *Liturgy* wherein there are not such short and devout Sentences as these, which, from the Peoples answering the Priest, are call'd *Responses*. The design of them is, by a grateful variety, to quicken the Peoples Devotions, and engage their Attention, for since they have their share of Duty they must expect till their turn come, and prepare for the next Response; whereas, when the Minister does all, the People naturally grow sleepy and heedless, as if they were wholly unconcern'd.

§. 2. The *Responses* here enjoin'd consist of Prayers and Praises, the first, [*O Lord open thou our Lips, And our Mouth shall show forth thy Praise*] are very frequent in ancient *Liturgies*, particularly in those of *St James* and *St Chrysostom*, and are fitly plac'd here with respect to those Sins we lately confess'd: for they are part of *David's Penitential Psalm* (k) who look'd on his guilt so long, till the grief, shame, and fear which followed thereupon, had almost seal'd up his Lips, and made him speechless; so that he could not praise God as he desired, unless it pleas'd him, by speaking Peace to his Soul, to remove those Terrors, and then his Lips would be opened, and his Mouth ready to praise God: and if we be as sensible of our Guilt as we ought to be it will be needful for us to beg such evidences of our Pardon as may free us from the terrors which seal up our lips, and then we shall be fit to praise God heartily in the following *Psalms*.

*V. O God make speed to save us.*

*R. O Lord make hast to help us.*

§. 3. The words that follow, viz. [*O God, make speed to save us; O Lord, make haste to help us*] are of ancient use in the *Western Church*: When with

(k) *Psal.* 51. 15.

*David*

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David we look back to the innumerable Evils which have taken hold of us, we cry to God to *save us* speedily from them by his Mercy, and when we look forward to the Duties we are about to do, we pray as earnestly, in the words of the same Psalmist (1), that he will *make haste to help us* by his Grace; without which we can do no acceptable Service.

§. 4. And now having good Confidence that our Pardon is granted, like David (m), we turn our *Penitions* into *Praises*; rising up in token that we lift up our hearts to praise, and magnify the Eternal and Glorious Trinity, giving *Glory to the Father* who granted our pardon, *to the Son* who purchas'd it, and *to the Holy Ghost* who seal'd it.

V. Glory be to the Father &c.  
R. As it was in the beginning &c.

It was the Custom from the beginning of Christianity (as the *Fathers* shew (n)) to give *Glory to the only Father with the Son and the Holy Ghost*; which orthodox Form the *Arrians* attempted to change into *Glory be to the Father, by the Son, in the Holy Ghost*; whereupon the Church enlarg'd the old Form, and annex'd it to their Liturgies (o) in this Form, *Glory be to the Father, and to the Son, and to the Holy Ghost, now and ever world without end*; and so the Greek Church now uses it; but the Western Church in a Council added these words, *As it was in the beginning*, to shew that this was the Primitive Faith, and the old orthodox way of praising God (p).

The Gloria Patri corrupted by the Arrians and for that reason enlarg'd by the Church.

§. 5. Having now concluded our *Penitential Office*, we begin the Office of *Praises*; and as an Introduction to it, the Priest exhorts us to *praise the Lord* (which is no other than the English of *Hallelujah*, a word so sacred, that St *John* retains it (q), and St *Austin* saith the Church scrupled to translate it (r)). The People, to shew their readiness to join with him, immediately answer, *Let the Lord's name be praised*.

V. Praise ye the Lord,  
R. The Lord's Name be praised.

§. 6. Some have objected against *the dividing of our Prayers into such small parts and versicles*, but to this we answer, that though there be an Alteration and Division in the Utterance, yet the Prayer is but one continu'd Form; for though the Church requires that the *Minister* speak one Portion, and the *People* the other, yet both the *Minister* and the *People* ought *mentally* to offer up and speak to God, what is *vocally* offer'd up and spoken by each of them respectively.

Objection answer'd.

(1) Ps. 70. 1. (m) Psal. 6. 9. - 130. 7. (n) Clem. Alex. *Padag.* l. 3. c. 12. p. 266. (o) Liturg. Chryf. & Basil. (p) *Concil. Valsent. cap. 3. Tom. 2. col. 727. E.* (q) Rev. 19. 1, 3, 4, 6. &c. (r) *De Doctrina Christiana. l. 2. c. 11. Tom. 3. col. 25. B.*



Sect. 7. *Of the XCV<sup>th</sup> Psalm.*

*The Venite,  
Exultemus,*

**T**HE matter of this Psalm shews it was design'd at first for the publick Service, on the Feast of *Tavernacles*, (as some (r) ) or on the Sabbath day (as others think (s) : ) but St Paul, whose Authority we follow, thinks it fit for every day, *Heb. 3. 7, 15.* and by his application of it, we have sufficient ground to adopt it into the Christian daily Worship; having also the Testimony of many *Jewish* Writers that it belongs to the Time of the *Messiah*, as also the Greek *Euchologion*, to shew it was particularly sung in the *Eastern Church*, according to the Liturgies both of St *Chrysostom* and St *Basil*, and St *Austin's* Testimony that it was sung in the *African Church* (t) : and therefore our *Reformers* why us'd in this very fitly plac'd it here as a proper preparatory to the following *Psalms, Lessons and Collects*. For it exhorts us *1<sup>st</sup>* to praise God, shewing us in what manner and for what reasons we ought to do it (v. 1. — 5. ) *2<sup>dly</sup>* it exhorts us to pray to him, shewing us also the manner and reasons (v. 6, 7. ) *Lastly*, it exhorts us to hear God's word speedily and willingly (v. 8.) giving us a caution to beware of *hardning our hearts* by an instance of the sad event which happen'd to the *Jews* on that account (v. 8.) whose Sin and punishment are set before us, that we may not destroy our Souls, by despising and distrusting God's Word as they did (v. 10, 11. ) for which warning we bless the holy Trinity saying, *Glory be to the Father &c.*

Sect. 8. *Of the Psalms.*

*The Psalms;  
why they follow  
next.*

**A**ND now if we have perform'd the foregoing parts of the Liturgy as we ought, we shall be fitly dispos'd to sing *David's Psalms* with *David's Spirit*; for all that hath been done hitherto was to tune our hearts, that we may say, *O God our hearts are ready, We will sing and give praise* (Ps. 108. 1. ) For having confess'd humbly, begg'd forgiveness earnestly, and receiv'd the news of our Absolution thankfully, our hearts will be naturally fill'd with Contrition and lowliness, and we shall be fill'd with desires of breathing up our Souls to Heaven; for the performance of which we can have no greater or properer Assistance than the *Book of Psalms* which is a Collection of Prayers and Praises endited by the Spirit, compos'd by Holy Men on various occasions, and so suited to publick Worship, that they are us'd by *Jews* and *Mahometans* as well as *Christians*; and though the several Parties of Christians differ in most other things, in this they all agree. They contain variety of Devotions, agreeable to all degrees and Conditions of Men, insomuch that without much difficulty, every Man may apply them to his own Case, either directly or by way of accommodation.

(r) Grotius in Psalm. 95. (s) Calvin. in Psalm. 95. (t) Serm. 176. de verb. Apost. c. 1. Tom. 5. col. 839. E.

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§. 2. For which cause the Church useth these oftner than any other part of Scripture, nor can it herein be accus'd of Novelty, for it is certain the *Temple-Service* consisted chiefly of Forms taken out of the *Psalms* (u), and the Prayers of the modern *Jews* also are mostly gathered thence (w). The *Christians* undoubtedly us'd them in their publick Service in the Apostles times (x); and in the following Ages they were repeated so often at the Church, that the meanest Christians could repeat them at their ordinary work (y).

§. 3. *David* the Author of most of them first set them to vocal and instrumental *Musick*, which hath ever been continued through all past Ages (z); and ought still to be so where there is conveniency; for this makes our Church the very Emblem of the Heavenly Choir, which is always represented as praising God after this manner: And experience shews that *Musick* works very much on the Affections of well tempered Men, calming their minds, composing their thoughts, and filling their Souls with mighty pleasure, while they thus set forth the Praises of God.

§. 4. How old the Custom of singing or repeating them *by course*, is, is uncertain; but *Socrates* (a) saith that *Ignatius* Bishop of *Antioch* in *Syria* introduc'd it in the times of the Apostles, and that he heard the Angels of God praising him after this manner. But whither he did or not, we are sure that *Isaias* did who is of much more authority (b), and that it cannot be amiss to follow so heavenly a pattern, while we have two such great Advantages by doing it, for 1<sup>st</sup> we do hereby undoubtedly please God by contending (as it were) in a holy Emulation, who shall be the most affectionate in his Service; and 2<sup>dly</sup>, such a mutual relieving one another keeps us from being tired of our Duty.

§. 5. When we repeat the *Psalms* or *Hymns* we *stand*, that by the erection of our Bodies, we may express the elevation or lifting up of our Souls to God, while we are serving him in those holy Employments. Though another reason of our *standing* is, because some parts of them are directed to God, and others are not; as therefore it would be very improper to *kneel* at those parts which are not directed to him, so it would be very indecent to *sit*, when we repeat those that are; and therefore, because both these parts, *viz.* those which are, and those which are not, directed to God, are so frequently altered, mingled, and interwoven one with another, that the most suitable posture for each of them cannot always be us'd, *Standing* is prescrib'd as a Posture which best suits both together.

(u) 1 Chron. 16. 1. -- 37. ch. 25. 1, 2. (w) Buxtorf. *Synag. Judaic.* cap. 5. (x) 1 Cor. 14. 26. Coloss. 3. 16. James 5. 13. (y) Vid. Chrys. *Hom. 6. de Peniten.* Tom. 5. col. 741. D. in a Latin Edit. printed at Paris 1588. (z) Basil. in *Psal.* 1. Tom. 1. p. 126. B. Euseb. *Hist. Eccles.* l. 2. c. 17. p. 57. C. Dionys. Areop. *de Eccles. Hier.* c. 3. p. 89. D. Isid. Peleus. l. 1. Ep. 90. p. 29. A. (a) Socrat. *Hist. Eccl.* l. 6. c. 8. p. 313. D. (b) *Isai.* 6. 3.

§ 6. At the end of every *Psalm*, and of all the *Hymns* (except the *Te Deum*, which, because it is nothing else almost but the *Gloria Patri* enlarg'd, hath not this *Doxology* annex'd) we repeat *Glory be to the Father &c.* to signify that we believe, that the same God was worshipped by them as by us, the same God that is glorified in the *Psalms*, having been from the beginning *Father, Son, and Holy Ghost*, as well as now: So that the *Gloria Patri* is not any real Addition to the *Psalms*, but is only us'd as a necessary Expedient to turn the *Jewish Psalms* into *Christian Hymns*, and to fit them for the use of the *Church* now, as they were before for the use of the *Synagogue*.

Sect. 9. *Of the Lessons.*

*The Lessons ;  
why they follow  
the Psalms,*

OUR hearts being now rais'd up to God in praising and admiring him in the *Psalms*, we are in a fit temper and disposition to hear what he shall speak to us by his Word, and therefore now follow two *Lessons*, one out of the *Old Testament*, the other out of the *New*, to shew the Harmony between the *Law* and the *Gospel*: For the *Law* is the *Gospel* foreshew'd, the *Gospel* the *Law* fulfill'd: that which lies in the *Old Testament* as under a Shadow, is in the *New* brought out into the open Sun: things there prefigur'd are here perform'd. And for this reason the *First Lesson* is taken out of the *Old Testament*, the *Second* out of the *New*, that so from smaller things the Minds of the Hearers may go forward to the Knowledge of greater, and by degrees climb up from the lowest to the highest things.

§. 2. For the choice of these *Lessons* and their Order, the Church observes a different course; For the *First Lessons* on *Ordinary days* she observes only this, to begin at the beginning of the year with *Genesis*, and so to continue on till all the Books of the *Old Testament* are read over, only omitting the *Chronicles* which are for the most part the same with the Books of *Samuel* and *Kings* which have been read before, and some other particular Chapters in other Books, which are left out, either for the same reason, or else because they contain *Genealogies*, *Names of Persons or Places*, or some other matter less profitable for ordinary Hearers.

*Solomon's Song* or the *Book of Canticles* is wholly omitted, because, if it be not spiritually understood (which very few People are capable of doing, especially so as to put a tolerably clear sense upon it) it is not proper for a mix'd Congregation. The *Jews* ordered that none should read it till they were 30 years old, for an obvious reason which too plainly holds amongst us.

Very many Chapters in *Ezekiel* are omitted partly because they contain very obscure Prophecies and Visions, and partly for another obvious reason: Why some others are omitted does not so plainly appear, though doubtless the Compilers of our Liturgy thought there was sufficient reason for it.

After



After all the *Canonical* Books of the Old Testament are read thro' except *Isaiab*, which, being the most Evangelical Prophet, and containing the clearest Prophecies of Christ, is not read in the Order stands in the Bible, but reserv'd to be read a little before and in *Advent*, to prepare in us a true Faith in the Myſtery of Christ's Incarnation and Birth, the Commemoration of which at that time draws nigh) after all the rest I say, to supply the remaining part of the year, several Books of the *Apocrypha* are appointed to be read, which (though they be not in the strictest sense *Canonical*, yet they) have been allow'd by the Judgement of the Church for many Ages past to be Ecclesiastical and Good, nearest to Divine of any Writings in the World. If it be thought dangerous to read them after the same manner and order the *Canonical* Books are read, it is answer'd that our Church hath sufficiently secured us against that danger, by setting different marks upon them and calling the one *Canonical*, the other *Apocryphal*.

§. 3. For *Sundays* a different Course is observ'd, for from *Advent* Sunday to *Septuagesima* Sunday some particular Chapters out of *Isaiab* are appointed for the foresaid reason. The First Lessons for Sundays. But upon *Septuagesima* Sunday *Genesis* is begun, because then begins the time of Penance and Mortification, to which *Genesis* suits best, as treating of our Misery by the Fall of *Adam*, and of God's severe Judgement upon the World for Sin. Then are read forward the Books as they lye in order; not all the Books, but (because more People can attend the publick worship of God upon *Sundays* than upon other days) such particular Chapters are selected, as are judged most edifying to all that are present. And if any *Sunday* be (as some call it) a *Priviledg'd* Day, i. e. if it hath the History of it express'd in Scripture, such as *Easter-day*, *Whitsun-day* &c. then are peculiar and proper Lessons appointed.

§. 4. Upon *Saints-Days* another order is observ'd, for upon them the Church appoints Lessons out of the Moral Books, The First Lessons for Saints-Days. such as *Proverbs*, *Ecclesiastes*, *Ecclesiasticus*, and *Wisdom*, which being excellent Instructions of Life and Conversation are fit to be read upon the days of *Saints* whose exemplary Lives and Deaths are the Causes of the Church's solemn Commemoration of them, and Commendation of them to us.

§. 5. Other Holy-days such as *Christmas-day*, *Circumcision* &c. have proper and peculiar Lessons appointed suitable to the Day, as shall be shewn hereafter when we speak of those several Days. For other Holy-days.

§. 6. As for the *Second Lessons* the Church observes the same Course upon *Sundays* as she doth upon *Week-days*, reading the *Gospels* and *Acts of the Apostles* in the Morning, and the *Epistles* at Evening in the same order The Order of the Second Lessons. they stand in the N. Testament, except upon *Saints-days* and *Holy-days* when such *Lessons* are appointed, as either explain the Myſtery, relate the History, or apply the Example to us.

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§. 7. The *Revelations* are wholly omitted, except the first and last Chapters which are read upon the day of *St John the Evangelist* who was the Author of them; and part of the 19th chapter (which containing the Praises and Adoration paid to God by the Angels and Saints in Heaven, is very properly appointed to be read on the Festival of *All-Saints*) but except upon these occasions, none of this Book is read openly in the Church by reason of it's obscurity, which renders it unintelligible (if not to all, yet) to meaner Capacities.

§. 8. The Scripture being the Word of God and so a Declaration of his Will, the reading of it or making it known to the People is an Act of Authority, and therefore the Minister that reads the Lessons is to *stand*; and because it is an Office directed to the Congregation, he is to *turn himself so as he may best be heard of all such as are present*, which shews that in time of Prayer the Minister us'd to look another way, a custom still observ'd in some Parish-Churches where the Reading-Pews have two Desks, one for the *Bible* looking towards the Body of the Church to the People, another for the *Prayer-Book* looking towards the *East* or upper end of the *Chancel*, in Conformity to the Practice of the Primitive Church, which, as I have already observ'd (Ch. 1. Sect. 2. §. 3. p. 22.) paid a more than ordinary Reverence in their Worship towards the *East*.

§. 9. As for the *People*, there is no Posture prescrib'd for them; but in former times they always *stood* to shew their Reverence (c), and in after-ages those only were permitted to *sit*, who by reason of old Age or some other Infirmary were not able to *stand* throughout the whole time of Divine Service. And 'tis very observable that just before the *Lessons* were read, the primitive Christians us'd to wash their hands (d), a Ceremony still us'd by the *Turks* before they touch their *Alcoran*, which should excite us at least to prepare our selves in such a manner, as may fit us to hear the Word of God, and to express such outward Reverence, as may testify our regard to the Author of these Proclamations, who is *King of kings and Lord of lords*.

### Sect. 10. *Of the Hymns in general.*

THE Use of *Hymns* among Christians is undoubtedly as old as the Apostles times (e), and *St Ambrose* assures us that when one Minister had read the Gospel (which is suppos'd to be the Lesson) all the Faithful *glorified* God (f). *St Austin* observes that a *Psalms* follow'd the First Lesson (g); and the Council of *Laodicea* order'd that a *Psalms* should be sung after the Lesson, that by this variety the People might be secured against weariness and Distraction (h).

(c) Nehem. 8. 5. August. Serm. 300. in Append. ad Tom. 5. col. 504. B. (d) Chryl. Hom. 53. in Joan. Tom. 2. p. 776. lin. 6. (e) Mat. 26. 30. Coloss. 5. 16. James 5. 13. (f) De Nativit. Serm. 1. Tom. 5. col. 10. (g) Serm. 176. Tom. 5. col. 839. D. (h) Can. 17. Concil. Tom. 1. col. 1500. B.

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But besides Antiquity, there is great Reason for this interposition of *Hymns*, in respect to the great Benefit we may receive from the Word of God; for if we bless him for our meat and drink how much more are we bound to glorify him for the food of our Souls?

That we may not therefore want Forms of Praise proper for the occasion, the Church hath provided us with two after each Lesson, both in the Morning and Evening Service, leaving it to the discretion of him that ministrETH to use that which he thinks most convenient and suitable. Of all which in their Order.

### Sect. 11. *Of the Hymns after the First Lessons: and first of the Te Deum, or We praise thee O God, &c.*

HAVING heard the holy Precepts, and useful Examples, the comfortable Promises and just Threatnings contain'd in the *First Lesson*, we immediately break out into praising God for illuminating our Minds, quickning our Affections, reviving our hopes, awakening our sloth and confirming our Resolutions.

And although this Song of Praise be not of divine Authority, yet it is said to have been miraculously compos'd, and sung by *St Ambrose* and *St Augustin* at the Baptism of that illustrious Convert; Since which time it hath ever been held in the greatest esteem and daily repeated in the Church as an extraordinary piece of Devotion.

### Sect. 12. *Of the Benedicite. or the Song of the three Children.*

THIS Hymn although it be not *Canonical* Scripture, is yet an exact Paraphrase of the 148<sup>th</sup> Psalm, and so like it in Words and Sense, that whoever despiseth this reproacheth that part of the Canonical Writings. For which reason the 4<sup>th</sup> Council of *Toledo* in the year 633 commanded it to be us'd, and excommunicated the Priests that omitted it (i).

As to the matter of it, it is an elegant Summons to all God's Works to praise him, intimating that they all set out his Glory, and invite us who have the benefit of them to join with these three Children (to whom so great and wonderful a deliverance was given) in *praising and magnifying God for ever*.

So that when we would glorifie God for his Works, which is one main end of the *Lord's Day*, or when the Lesson treats of the Creation, or sets before us the wonderful works of God in any of his Creatures, or the use he makes of them either ordinary or miraculous for the Good of the Church, this Hymn may very seasonably be us'd.

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(i) *Can. 14. Concil. Tom. 5. col. 1710. C. D.*



Sect. 13. *Of the Magnificat, or My Soul doth magnify the Lord, &c.*

**A**S soon as the *Blessed Virgin* was fill'd with the Holy Ghost, she endited this Divine Canticle (*k*) which is the very first Hymn recorded in the N. Testament, and hath therefore been anciently us'd among Christians, and is still retain'd amongst all the *Reform'd* Churches beyond Sea as well as ours.

With us it is plac'd after the *First Lesson* at Evening Prayer, for as the *Blessed Virgin*, when she reflected upon all the Promises of the Old Testament, now about to be fulfill'd in the holy Conception and happy Birth of which God had design'd her to be the Instrument, express'd her Joy in this Form; so we, when we hear in the Lessons like Examples of his Mercy, and are told of those Prophecies and Promises which are now fulfill'd in Christ's Birth, may very properly rejoice with her in the same words.

Sect. 14. *Of the XCVIII<sup>th</sup> Psalm, or O Sing unto the Lord &c.*

**W**HEN the First Lesson treats of some great and temporal deliverance granted to God's People, it will be more proper to use this Psalm, made on occasion of some of *David's* Victories, yet mystically directed to the times of the *Messiah*, and conversion of the Gentiles, as the *Jewish* Doctors themselves confess; and so we may very well apply it to our selves, who being Gods adopted Children, are a Spiritual *Israel*, and have been by Christ sav'd and delivered from our Spiritual Enemies, and have all imaginable reason to bless God for the same, and to call upon the whole Creation to join with us in Thanksgiving.

Sect. 15. *Of the Hymns after the Second Lessons: and first of the Benedictus. or Blessed be the Lord God of Israel &c.*

**T**HIS Hymn was sung by *Zacharias* upon the occasion of the Birth of his Son *St John the Baptist* (*l*). It contains a thanksgiving to God, for the Incarnation of our Saviour, and a Prophetick declaration of the Office of *St John Baptist* who was his Forerunner. And in the repetition of it we glorifie God for those unspeakable Mercies, which (though then to come) the Church hath for many Ages enjoy'd the benefit of.

It comes very properly after the *Second Lesson*, because it relates to those blessings of the Gospel-State, which are largely set forth in the Writings of the New Testament, a part of which is always appointed for the *Second Lesson*.

(*k*) Luke 1. 46. (*l*) Luke 1. 57.

Sect. 16. *Of the C<sup>th</sup> Psalm. or O be joyful &c.*

**I**N this Psalm we call upon the whole World to join with us in magnifying God, and invite all Nations to approach his House, with Hearts full of Gratitude and Joy, because he is most *Gracious, Merciful and True.*

And therefore it is very properly us'd after the *Second Lesson* taken out of the N. Testament in which the *Grace, Mercy and Truth* of God are so freely reveal'd to the great Comfort of all that will embrace the Christian Faith, and the Promises of the Gospel, which are now reach'd out unto them.

Sect. 17. *Of the Nunc dimittis, or Lord, now lettest thou &c.*

**A**FTER the *Second Lesson at Evening*, which is always out of the *Epistles*, this Hymn is commonly us'd. The Author of it was *Simeon* the Just, a Man of eminent Integrity, and one who oppos'd the then common Opinion of the *Messiah's* temporal Kingdom. The occasion of his composing it, was his meeting Christ in the Temple, when he came to be offered there, wherein God fulfill'd his Promise to him, that he should not dye till he had seen the *Lord's Christ* (m).

And though we cannot see our Saviour with our bodily Eyes as he did; yet he is by the Writings of the Apostles daily presented to the Eyes of our Faith; and if we were as much concern'd for Heaven, and as loose from the Love of the World, as old *Simeon* was, and we ought to be, we might upon the view of Christ in his holy Word be daily ready to sing this Hymn, which is taken into the Services of all Christian Churches in the World, *Greek, Reformed, and Roman*, and was formerly very frequently sung by Saints and Martyrs a little before their Deaths.

Sect. 18. *Of the LXVII<sup>th</sup> Psalm. or God be merciful &c.*

**I**NSTEAD of the former Evangelical Hymn is sometimes us'd this Psalm of *David*, who prayed for [*that saving Health*] which old *Simeon* rejoic'd to see (n); and both of them prais'd God upon the foresight that it would be made known to us and to all people, as it is now by the voice of the Apostles. Since therefore this Psalm was primarily endited for a Prayer for the coming of the Gospel, we may very conveniently use it now to express our desires of the further Propagation of it.

(m) Luke 2. 26. (n) [Thy Salvation] in Luke 2. 30. and [thy saving Health] in this Psalm, are both express'd by the same word in the vulgar Latin, viz. *Salutare tuum.*

Sect. 19. *Of the Apostle's Creed.**The Creed.*

**T**HOUGH the Scriptures be a perfect Revelation of all divine Truths necessary to Salvation, yet the Fundamental Articles of our Faith are so dispers'd there, that it was thought necessary to collect out of those sacred Writings one plain and short summary of Fundamental Doctrines, which might be easily understood and remember'd by all Christians : which from the first word in Latin *Credo* is commonly call'd the *Creed* ; but in Latin it is call'd *Symbolum* for which Title there are several reasons given : As first that it is an allusion to the Custom of several Persons meeting together to eat of one common Supper, whether every one brings something for his share to make up that common Meal, which from hence was call'd *Symbolum*, from the Greek Word *Συμμόδιον*, which signifies to throw or cast together : Even so, say some (o), The Apostles met together, and each one put or threw in his Article to compose this *Symbol*.

Another signification of the Word is fetch'd from *Military* Affairs, where it is us'd to denote those Marks, Signs, or Watchwords &c. whereby the Souldiers of an Army distinguish'd and knew each other : In like manner, as some think (p) by this *Creed* the true Souldiers of Jesus Christ were differenc'd from all others, and discern'd from those who were only false and hypocritical Pretenders.

But the most natural signification of the Word is deriv'd from the *Pagan Symbols* which were secret Marks, Words, or Tokens, communicated at the time of Initiation or a little before unto those who were Consecrated or entred in their reserv'd or hidden Rites, and to none else ; by the Declaration, Manifestation or Pronunciation whereof those more devout Idolaters knew each other and were with all freedom and liberty of access admitted to their more intimate Mysteries, from whence all others were kept out and excluded ; which said *Symbols* those who had receiv'd them, were oblig'd carefully to conceal, and not, on any account whatsoever, to divulge or reveal (q). And for the same reasons the Apostles Creed is thought by some to have been term'd a *Symbol*, because it was studiously conceal'd from the *Pagan* World, and not reveal'd to the *Catechumens* themselves, till just before their Baptism or Initiation in the Christian Mysteries, when it was deliver'd to them, as that secret Note, Mark, or Token, by which the Faithful in all parts of the World should interchangeably know and be known (r).

*The Antiquity of it.*

§. 2. Whether the whole Creed as we now use it was drawn up by the *Apostles* themselves is a matter of

(o) Ruffin, *Expos. in Symb. Apost. ad Calcem*. Cyprian, *Oper.* p. 17. Cassian, *de Incarn. Dom.* l. 6. c. 3. p. 1046. Artebat. 1628. (p.) Maxim. Taurinens. *Homil. in Symbol. ap. Bibliothec. Vet. Patr. Colon. Agrippin.* 1618. Tom. 5. p. 39. (q) See Instances of these Symbols in Sr Peter King's *History of the Creed* Ch. 1. p. 11. &c. (r) See this prov'd by the same Author. p. 20. &c.

dispute ;



dispute; but that the greatest part of it was deriv'd from the very days of the Apostles is evident from the Testimonies of the most ancient Writers (s); though there are some reasons to believe that some of its Articles, viz. that of *the Descent into Hell*, the *Communion of Saints* and *the Life Everlasting* were not added till some time after, in opposition to some gross Errors and Heresies that sprung up in the Church: But the whole Form as it now stands in our Liturgy is to be found in the Works of St *Ambrose*, and *Ruffinus* (t).

§. 3. 'Tis true indeed the Primitive Christians, by reason they always conceal'd this and their other Mysteries, did not in their Assemblies publicly recite the Creed, except at the times of Baptism, which, besides in cases of Necessity, were only at *Easter* and *Whitsuntide*; from whence it comes to pass, that the constant repeating of the Creed in the Church was not introduc'd till 500 years after Christ: about which time *Petrus Gnaphens* Bishop of *Antioch* prescrib'd the constant recital of the Creed, at the publick Administration of Divine Service (u).

§. 4. The Place of it in our Liturgy may be consider'd with respect both to what goes before, and what comes after it. *First*, That which goes before it, are the *Lessons* taken out of the Word of God, for *Faith comes by hearing*; *Rom.* 10. 17. and therefore when we have heard God's Word, it is fit we should profess our belief of it, thereby setting our Seals (as it were) to the Truth of God; *John* 3. 33. especially to such Articles as the Chapters, now read to us, have confirm'd. *Secondly*, That which follows the Creed are the *Prayers* which are grounded upon it; We cannot call on him, on whom we have not believ'd; *Rom.* 10. 14. and since we are to pray to God the Father, in the name of the Son, by the Assistance of the Holy Ghost, for remission of Sins, and a joyful Resurrection, we ought first to declare that we believe in God the Father, Son, and Holy Ghost, and that there is Remission here and a Resurrection to Life hereafter, for all true Members of the *Catholick Church*, and then we may be said to pray in Faith.

§. 5. Both *Minister* and *People* are appointed to repeat this Creed, because 'tis the Profession of every Person present, and ought for that reason to be made by every one in his own Person, the more expressly to declare their belief of it to each other, and consequently to the whole Christian World, with whom they maintain Communion.

§. 6. It is to be repeated *standing*, to signify our Resolution to stand up stoutly in the defence of it: and in *Poland* and *Lithuania* the Nobles us'd formerly to draw their Swords in token, that if need were, they would defend and seal the Truth of it with their Blood (w).

(s) Vid. Irenæum contr. Hæres. l. 1. c. 2. p. 45. Tertull. de Virg. vel. c. 1. p. 175. A. de Præscript. Hæreticor. c. 13. p. 206. D. (t) In their Expositions upon it.

(u) Theodor. Lector. Histor. Eccles. p. 563. C. (w) See Durell's View &c. Sect. 1. §. 42. p. 37. Sect. 20.

Sect. 20. *Of St. Athanasius his Creed.*

*The Creed of St  
Athanasius.*

**W**HITHER this Creed was compos'd by *Athanasius* or not is still a matter of dispute, but we are certain that it has been receiv'd with great veneration and as a treasure of inestimable price both by the *Greek* and *Latin* Churches for almost a thousand years.

§. 2. As to the matter of it, it condemns all ancient and modern *Heresies*, and is the Quintessence of all Orthodox Divinity. If any scruple at the denying Salvation to such as do not believe these Articles, let them remember, that such as hold any of those Fundamental Heresies are condemn'd in Scripture (x), from whence it was a Primitive Custom after a Confession of the Orthodox Faith to pass an *Anathema* against all that deny'd it. But however if those that raise these scruples would consult what the learned Mr *Bennet* hath said in answer to them (y), I believe they would receive full Satisfaction, and not think it so strict and severe as it is generally thought to be.

§. 3. The reasons why this Creed is appointed to be said upon those days specified in the *Rubrick* are these; partly because some of them are more proper for this Confession of Faith, which, being of all others the most express concerning the *Trinity*, is for that reason appointed on *Christmas-day*, *Epiphany*, *Easter day*, *Trinity Sunday*, and the day of St *John* the *Baptist*, at the highest of whose Acts (*viz.* the Baptism of our Saviour) was a sensible manifestation of the whole *Trinity*: and partly, that it might be said once a month at the least, and therefore on St *Matthias* and the other *Saints-days*.

Sect. 21. *Of the Versicles before the Lord's Prayer.*

*Pr. The Lord  
be with you.  
Answ. And  
with thy Spi-  
rit.*

**S**AINTE *John* forbids us to say to any Heretick, *God speed* (z), and the Christians were never allow'd to salute any that were excommunicated (a). But when the Minister hath heard the whole Congregation repeat their Faith, and seen by their *standing* up at it, a Testimony of their Assent to it, he can now salute them as Brethren and Members of the Church; and because they are now going to *pray*, which they cannot do without God's help, therefore the Minister prays that the *Lord may be with them*, to assist them in their Duty according to his Promise, *Mat.* 18. 20. And since the Minister prays for all the People and is their Mouth to God, they desire he may devoutly and heartily offer up these Prayers in their behalf, and that the *Lord may be with his Spirit*; both which Sentences are taken out of Holy Scripture (b), and have been of very

(x) John 2. 22, 23. — 5. 12. — 2 Pet. 2. 1. (y) See Mr *Bennet's* Appendix at the end of his Paraphrase with Annotations upon the Book of Common Prayer. Numb. 3. p. 262. (z) 2 John 10. 11. (a) *Capital.* Carol. Magn. l. 5. c. 42. (b) Ruth. 2. 4. 2 Thess. 3. 16. 2 Tim. 4. 22. Gal. 6. 18.

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early use in the Church and always denoted (as here) a transition from one part of divine Service to another (c).

§. 2. In the *Heathen* Sacrifices there was always one to cry, *Hoc agite*, thereby bidding them mind what they were about. *Pr.* Let us

And in all the old Christian Liturgies we find the Priest pray. often cry'd [*Let us pray,*] which is to warn us to lay aside all wandering thoughts, and to attend to the great work we are about; for though the Minister only speaks most of the words, yet our Affections must go along with every Petition, and sign them all at last with a hearty *Amen*.

§. 3. But being unclean like those Lepers, *Luke* 17. 12, 13. before we come to address our selves to God, we begin *Pr.* Lord have to cry [*Lord have mercy upon us*] lest, if we should unworthily call him *Our Father*, he upbraid us as he did the *Jews* (d), questioning us, *If I be a Father where is mine Honour?*

As to the Original of this Form, it is taken out of the *Psalms*, where it is sometimes repeated twice together (e), to which the Christian Church hath added a third, *viz.* [*Christ have mercy upon us*] that so it might be a short *Litany* or Supplication to every Person in the blessed *Trinity*: We have offended every Person and are to pray to every Person, and therefore we beg help from them all.

It is of great antiquity both in the *Eastern* and *Western* Churches; and an old Council orders it to be us'd three times a day in the publick Service (f). And we are inform'd that *Constantinople* was deliver'd from an *Earthquake* by the Peoples going barefoot in *Procession* and using this short *Litany* (g).

### Sect. 22. Of the Lord's Prayer.

**B** EING thus prepar'd we begin with the *Lord's Prayer* which consecrates and makes way for all *The Lord's Prayer why repeated* the rest, and therefore is now again repeated. To the end that if we did not put up any petition of it with fervency enough before, we may make amends for it now by asking that with a doubled earnestness.

### Sect. 23. Of the Versicles after the Lord's Prayer.

**B** EFORE the Minister begins to pray alone for *The Versicles.* the People, they are to join with him (according to the primitive way of praying) in some short *Versicles* and *Responsals* taken chiefly out of the *Psalms* and containing the Summ of all the following *Collects*.

The first [*Lord shew &c — And grant us &c* (h)] answers to the *Sunday Collect* which generally contains Petitions for *Mercy* and *Salvation*. The second [*O Lord save the Queen. And mercifully bear*

(c) Chryl. in Coloss. 1. *Hem*, 3. *Tom.* 4. p. 107. lin. 5. &c. Iſid. Peleus. l. 1. Ep. 122. p. 44. A. (d) Mal. 1. 6. (e) Pf. 6. 2. -- 51. 1. and 123. 3. (f) Concil. V. 4. sens. 2. *Can.* 3. *Tom.* 4. col. 1680. C. (g) Paul. Diacon. l. 16. c. 24. (h) Pf. 85. 7.



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us &c. (i) ] answer to the Prayers for the Queen and Royal Family. The 3d [ *Endue thy Ministers &c — And make &c (k)* ] and the 4th [ *O Lord save &c — And bless &c (l)* ] answer to the Collect for the Clergy and People. The 5th [ *Give Peace &c — Because &c (m)* ] answers to the daily Collects for Peace; and the last [ *O God make clean &c — And take not &c (n)* ] answers to the daily Collects for Grace.

§. 2. Against the two last of these Versicles it is objected, that the Church enjoins us to pray to God to give peace in our time, for this odd Reason, viz. *Because there is none other that fighteth for us but only God*; but to this we answer that the Church by these words does by no means imply, that the only Reason of our desiring Peace, is because we have none other to fight for us, save God alone; as if we could be well enough content to be engag'd in War, had we any other to fight for us besides God; but they are a more full declaration and acknowledgement of that forlorn Condition we are in, who are not able to help our selves, and who cannot depend upon Man for help; which we confess and lay before Almighty God to excite the greater Compassion in his Divine Majesty. And thus the Psalmist crys out to God, *Be not far from me, for trouble is near; for there is none to help (o)*.

§. 3. While the Minister says these short Sentences he is directed to stand, and in other parts of the Liturgy he is sometimes to stand and sometimes to kneel. The reason of which seems to be this.

The Minister being a Man of like Infirmities with the rest of the Congregation, stands in need of Grace and Pardon as well as the rest, and therefore in all Confessions of Sins, and Penitential Prayers, such as the Litany is, he is directed to beg his own Pardon and Grace, as well as the Congregations, upon his knees. But then he being also a Priest of the most high God sometimes stands to signify his Office and Authority. And this Office may be consider'd both in relation to God and the People.

As it relates to God; He is God's Embassadour (p) to whom is committed the Ministry of Reconciliation, in which respect he is to Teach, Baptize, and Consecrate the Holy Eucharist, and absolve the Penitent, and in all these Acts of Authority, which he does in the name of Christ, it is very proper he should stand.

As his Office relates to the People, he is appointed by God, to offer up Gifts and Sacrifices for them, especially the Sacrifice of Praise and Thanksgiving together with their Prayers (q). Now as he offers up the Prayers of the Church which are the People's Sacrifice, he ought to stand, and accordingly, to shew this his Authority and Office, in these shorter Services he is directed to stand. But then because he offers up the Prayers, not only in the Peoples, but also in his own behalf, and therein begs supply for his own wants, and re-

(i) Pl. 20. verse the last according to the Greek Translation. (k) Pl. 132. 9. (l) Pl. 128. 9. (m) Chron. 22. 9. (n) Pl. 51. 10, 11. (o) Pl. 22. 11. (p) 2 Cor. 5. 20. (q) Heb. 5. 1.

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turns thanks for his own particular Mercies, he is for that reason in the longer *Prayers* and *Collects* appointed to *kneel*.

Sect. 24. *Of the Collects and Prayers in general.*

**B**EFORE we come to speak of each of the following *Prayers* in particular, it may not be amiss to observe one thing concerning them in general, viz. the reason why they are not carried on in *one continued Discourse*, but divided into many *short Collects*, such as is that which our Lord himself compos'd; and that might be one reason why our Church so order'd it, that so she might follow our Lord's Example in it, who best knew what kind of *Prayers* were fittest for us to use. And indeed, we cannot but find, by our own Experience, how difficult it is to keep our Minds long intent upon any thing, much more upon so great things as the Object and Subject of our *Prayers*, but do what we can, we are still liable to wandrings and distractions: So that there is a kind of necessity to break off sometimes, that our Thoughts being loosened for a while, they may with more ease be fix'd again, as it is necessary they should, so long as we are actually praying to the Supream Being of the World.

*The Prayers, why divided into so many short Collects.*

Besides that, in order to the performing our Devotions aright to the most High God, it is necessary that our Souls be possess'd all along with due apprehensions of his Greatness and Glory. To which purpose our *short Prayers* contribute very much: For every one of them, beginning with some of the Properties or Perfections of God, and so suggesting to us right apprehensions of him at first, it is easy to preserve them in our Minds during the space of a *short Prayer*, which in a *long one* would be too apt to scatter and vanish away.

But one of the principal Reasons, why our Publick Devotions are, and should be divided into *short Collects* is this. Our Blessed Saviour, we know, hath often told us, That *whatsoever we ask the Father in his Name, he will give it us*; *John* 14. 13. and 16. 24. and so hath directed us in all our *Prayers* to make use of his *Name*, and to ask nothing but upon the account of his *Merit* and *Mediation* for us; upon which all our hopes and expectations from God do wholly depend. For this reason therefore (as it always was, so also now) it cannot but be judg'd necessary, that the Name of *Christ* be frequently inserted in our *Prayers*, that so we may lift up our hearts unto him, and act our Faith upon him, for the obtaining those good things we pray for. And therefore whatsoever it be that we ask of God, we presently add, *Through Jesus Christ our Lord*, or something to that purpose, and so ask nothing but according to our Lord's Direction, i. e. *in his Name*. And this is the reason that makes our *Prayers* so short; for take away the conclusion of every *Collect* or *Prayer*, and they may be join'd all together, and be made but as one continu'd *Prayer*. But this would be to offer manifest violence to the *Prayers*, by taking away that which gives them all their Force and Energy, and so making them ineffectual to the purposes for which they are us'd.

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§. 2. And in reference to these longer Prayers and Collects, the *People* ought to remember, that they are to be pronounced *aloud* by the *Priest* only: For which reason none of the Congregation ought to disturb the rest by muttering over their Prayers in an *audible* manner, a thing practis'd by too many in most Congregations, contrary to the Design and Rule of the Church, which always tells the People when they should speak *aloud*, and consequently commands them at all other times to be *silent*, and to go along with the Priest only in their Minds.

### Sect. 25. *Of the Collects for the Weeks and Festivals.*

THE First of these short Prayers is the *Collect for the Day* so call'd because they are generally *collected* out of the *Epistle* and *Gospel*, and because they are a very brief *Collection* of all things necessary for Soul and Body: or, if we respect the phrase of the Ancients, because they were repeated in publick when the People were *collected* or gathered together. They are most of them above 1100 years old and have been us'd in the *Western* Church ever since the times of St. Gregory the Great.

### Sect. 26. *Of the Collect for Peace; for the Morning.*

PEACE is used in Scripture for all earthly Blessings, because it is the Mother and Nurse of them all (r); it is the most comprehensive Benefit on Earth, and the Type of Heaven. The *Greek* Church daily pray'd thrice for *Peace* (s) and the *Latin* twice, as we now do in Forms very ancient and comprehensive. And because *Peace* is necessary to relish all other Blessings, therefore the Church hath directed us to ask that first.

### Sect. 27. *Of the Collect for Grace; for the Morning.*

THE *Collect for Grace* follows that for *Peace*, and these have always been join'd together in Scripture (t): for which reason we must not separate them in our Devotions; because *Grace* alone makes *Peace* true, beneficial and lasting. The former *Collect* was for freedom from the Evil of Punishment, this from the Evil of Sin.

### Sect. 28. *Of the Collect for Peace; for the Evening.*

THOUGH the Words of this and the following *Collect* differ from the two former, yet the Subject is the same, only those are suited to the *Morning* and these to the *Evening*; For the first of these also is a *Collect for Peace* which is so desirable a Blessing we cannot ask it too often, and therefore since there are two kinds of *Peace*, *external* and *internal* we pray for them both. In

(r) Numb. 6. 26. (s) Chrys. Homil. 3. in 1. ad Coloss. Tom. 4. p. 126. lin. 20. 21.  
(t) 2 Cor. 1. 2. Galat. 1. 3.



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the *beginning of the Day*, being to dispatch various affairs, and to converse with the World, we pray for *external Peace*, and desire to be preserv'd from the injuries, affronts and wicked designs of Evil Men; In the *Evening* we pray for *internal Peace*, and request that Tranquillity of Mind, which springs from a testimony of a good Conscience; that so our hearts may be as easy as our heads, and our sleep sweet and quiet.

### Sect. 29. Of the Collect for Preservation; for the Evening.

**W**E are always environ'd with danger, but none are more dismal, sudden and unavoidable than those of the *Night*, when Darkneſs adds to the Terror, and Sleep deprives us of all possibility of foresight or defence. And therefore the Church hath provided this very ancient Form, whereby we may commend our selves into the hands of that God who neither slumbers nor sleeps, and with whom Darkneſs and Light are both alike.

### Sect. 30. Of the Anthem.

**T**HE Original of *Anthems* is as old as St Ignatius, The Original of Anthems who, when he had heard the Angels in Heaven singing and answering one another in Hymns to God, order'd that in the Church of *Antioch* *Psalms of Praise* should be compos'd and set to *Musick* and sung in parts by the Choir in the time of Divine Service<sup>(u)</sup>; (which, from the manner of singing them, were call'd (Ἀντίφωνα) *Antiphons* or *Anthems*, i. e. *Hymns sung in parts, or by course.*) This practice was soon imitated by the whole Church, and has universally obtain'd ever since.

§ 2. Our *Reformers* have very prudently order'd one to be sung here, partly for the relief of the Congregation who (if they have join'd with due fervour in all the foregoing parts of the Office) may be suppos'd something weary; and partly to make a division in the Service, the former part of it being perform'd in behalf of our selves, and that which follows being wholly intercessional. Why to be sung here.

### Sect. 31. Of the Prayer for the Queen.

**W**E have been hitherto only praying for our selves, but since we are commanded to pray for all Men, 1 Tim. 2. 1, 2. we now proceed in obedience to that Command to pray for the whole Church, and first of all for the *Queen*, whom, under Christ, we acknowledge to be the Supream Head of this part of it to which we belong. And since the Supream King of all the World is God, by whom all mortal Kings reign, and since his Authority sets them up, and his Power only can defend them, therefore all Mankind, as it were by common consent, have agreed to pray to God for their Kings. The *Heathens* made Sacrifices, Prayers, and Vows for them; The *Persian* Kings desired to be pray'd for at the Temple of *Jeru-*

(u) Socrat. Hist. Eccl. l. 6. c. 8. p. 313. D.

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*salem* (w), as the Roman Emperors did also afterwards. The *Jews* had special Forms of Prayer for them (x). And Christians were expressly commanded to intercede for them (y). And all the Ancient *Fathers, Liturgies and Councils* fully evidence that it was done daily. St *Paul* shews that it is the Interest not only of the *Prince*, but also of the *People* to do it (z): and for this reason this Form was drawn up by the first Reformers of the Church of *England*, which is famous for its untainted Loyalty, as is manifest as well from the Practice of its true Sons, as from this excellent Composure, wherein we acknowledge God to be the *ONLY Ruler of Princes*, and consequently that He only is the Judge of their Actions, and that they are only accountable at his Tribunal.

### Sect. 2. *Of the Prayer for the Royal Family.*

**T**HERE is as near an alliance between this and the former Prayer, as between the Persons for whom they are made; and we may observe that the *Persian* Emperor desired the *Jewish* Priests to pray not only for the King, but his *Sons* too (a); and the *Romans* pray'd for the *Heirs* of the Empire as well as the Emperor himself (b). The Primitive Christians pray'd also for the *Imperial Family* (c) and the Canons of old *Councils* both at home and abroad do enjoin it (d). And our *Reformers* being induc'd by very good reasons to follow their Example have compos'd this excellent Form to that purpose.

### Sect. 33. *Of the Prayer for the Clergy and People.*

**A**S we have made our Supplications before for our *Temporal Governours*, that under them we may have all those outward Blessings which will make our lives comfortable here; so we now continue to pray for our *Spiritual Guides*, that with them we may receive all those Graces and inward Blessings which will make our Souls happy hereafter. We are Members of the *Church* as well as *State*, so that we must pray for those things which are requisite to the preservation and felicity of both, since they mutually support each other: and for our Assistance herein, the Excellent *Reformers* of our Church have drawn up this Form, according to the Example of all Ancient *Liturgies* which always had Prayers for the *Clergy and People* (e).

*The meaning of, Who alone workest great Marvels.*

§. 2. And because to gather a Church at first out of Infidels, and then to protect it continually from its Enemies, is an Act of as great Power, and a greater Miracle of Love than to create the World, therefore

(w) Ezra 6. 11. Jer. 29. 7. (x) Pl. 20. and 72. (y) 1 Tim. 2. 2. (z) 1 Tim. 2. 2. (a) Ezra. 6. 11. (b) Tacit. *Annal.* l. 4. (c) *Liturg. St. Basil.* (d) *Excerpt. Egberti Can. 7. Spelm. Tom. 1. p. 259. Concil. Rhemenf. 2. Can. 40. Tom. 7. col. 1285. C.* (e) *Synes. Ep. 11. pag. 173. B. Excerpt. Egberti, Can. 8. Spelm. Tom. 1. p. 259. Concil. Calchuthenf. Can. 10. Tom. 6. col. 1866. A.*

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in the preface of this Prayer we address our selves to God, as to him  
*Who alone worketh great Marvels.*

§. 3. By the Word *Curates* in this Prayer are meant, *Curates*; who  
not those who are now commonly call'd *Curates*, *they be.*  
*viz.* such as assist an Incumbent in the Discharge of his Duty, but  
the Incumbents themselves who are call'd *Curates* from their having  
[ the *Curam Animarum* ] the Cure or Care of Souls entrusted with  
them.

### Sect. 34. Of the Prayer of St Chrysostom.

WHERE Ancient *Liturgies* afforded proper Prayers, the  
*Compilers* of ours rather chose to retain them than make new  
ones, and therefore as some are kept from the *Western* Offi-  
ces, so this is taken out of the *Eastern*, where it is daily us'd in the  
*Liturgies* of St Basil and St Chrysostom, the last of which was the  
undoubted Author of it. It is very proper for a Conclusion, for it  
is fit that in the close of our Prayers we should reflect on all those  
great and necessary requests we have made, and not only renew our  
desires that God may grant them, but also stir up our hearts to hope  
he will: To which end we address our selves in this Prayer to the  
second Person in the Glorious Trinity our Blessed Saviour, and re-  
mind him of the gracious Promise he made to us, when on earth,  
that *where two or three are gather'd together in his Name he would*  
*be in the midst of them, Mat. 18. 20. i. e. to grant their requests.*  
*1 John 5. 15.* And therefore if we can but prevail with him to hear  
our *Desires and Petitions*, we know that the power of his Interces-  
sion with God is so great, that we need not doubt but we shall ob-  
tain them.

### Sect. 35. Of the Blessing.

IT was always the custom to dismiss the People from Religious  
Assemblies with a final *Blessing* both in the *Jewish* and *Christian*  
Church, pronounc'd by the Priest, and receiv'd by the People  
on their Knees (f): nor was it lawful for any one to go out before  
it was given (g). The *Jews* had a Form of God's own appoint-  
ing (h) and ours is endited by his Holy Spirit (i), and will undoubt-  
edly convey the Blessing it mentions, if we receive it as from the  
Ambassadour of Heaven, and embrace it with a hearty *Amen*.

(f) *Const. Clem. l. 8. c. 15.* (g) *Concil. Agath. Can. 30. Tom. 4. col. 1388. B.C.*  
(h) *Numb. 6. 23. &c.* (i) *2 Cor. 13. 14.*



# C H A P. III. OF THE L I T A N Y.

## The Introduction.

*The signification  
of the word Li-  
tany.*

**T**HE Word *Litany* is us'd by the most ancient Greek Writers for an earnest Supplication to the Gods made in time of adverse Fortune (a); and in the same sense is it us'd in the Christian Church, viz. for a Supplication and common Intercession to God, when his Wrath lies heavy upon us (b). Such a kind of Supplication was the 51 Psalm, which may be call'd *David's Litany*. Such was that *Litany* of God's appointing, Joel. 2. 17. where in a general Assembly, the Priests were to weep between the Porch and the Altar, and to say Spare thy People, O Lord; (in allusion to which place our *Litany* is enjoin'd to be sung in the middle of the Church (c).) And such was that *Litany* of our Saviour; Luke 22. 44. which he thrice repeated with strong cryings and tears (d). St Paul enjoins the daily use of Supplications (e) which are generally understood to be *Litanies* for the removal of some great Evil.

*The Antiquity  
of Litanies in  
this Form.*

§. 2. As for the *Form* in which they are now made, viz. in short requests by the Priests, to which the People all answer, St Chrysostom saith it was deriv'd from the Primitive Age, while the Priest was inspired with miraculous gifts (f). For he first began and uttered by the Spirit some things fit to be pray'd for, and then the People (who knew not what to pray for as they ought) having their infirmities thus help'd by the Spirit, join'd, saying, *We beseech thee to hear us, Good Lord*. Tertulian tells us that by Prayers in this Form, which they us'd on the days of their Stations or Humiliation, viz. *Wednesdays* and *Frydays*, they remov'd Drought (g), and in St Cyprian's time they frequently supplicated God after this manner for removing or moderating his Judgements (h). And St Ambrose hath left a Form of *Litany*, which bears his name agreeing in many things with this of ours; For when

(a) Πολλὰ δὲ καὶ ἀπὸ τῶν χριστιανῶν δέκατ' Ἀνδάνων. Hom. II. 4. (b) Θίλας Ἀνδάνων τοῦ Μῆτιν συμπεράσαντα. Hesiod. Theog. Ἀντανία δὲ ἐστὶ περὶ πολλὰς πρὸς θεοῦ, καὶ ἱκεσίαν—δι' ὧν ἐκτερομερίτω. Symeon Thessal. opusc. de Haret. (c) Injunc. 18. by Queen Eliz. A. D. 1559. (d) Heb. 5. 7. (e) 1 Tim. 2. 1. (f) Chryf. in Rom. 8. 26. Hom. 14. Tom. 3. p. 120. lin. 35. &c. (g) Tert. ad Scap. c. 4. p. 71. B. (h) Cypr. ad Demet. p. 193.

miraculous gifts began to cease, they wrote down several of those Forms, which were the Original of our modern Office.

§. 3. About the year 400 they began to be us'd in *Procession*, the people walking bare-foot, and saying them with great Devotion; by which means several Countreys were deliver'd from great Calamities (i). About the year 600 Gregory the Great out of all the Litanies extant compos'd that famous seven-fold Litany by which Rome was deliver'd from a grievous Mortality, which hath been a pattern to all Western Churches since; and ours comes nearer to it, than that in the present Roman Missal, wherein later Popes had put in the *Invocation of Saints*, which our Reformers have justly expung'd. But here we must observe that Litanies were of use before *Processions*, and remain'd when they were taken away. For those *Processional* Litanies having occasion'd much Scandal, it was decreed, That the Litanies should for the future only be us'd within the Walls of the Church (k); and so it is us'd amongst us to this day.

§. 4. The time when it is appointed to be us'd is on *Wednesdays* and *Frydays* (l); the ancient Fasting-days of the Primitive Church (m), who did not think fit to shew less Devotion than the Pharisees, who fasted twice a week; Luke 18. 12. or rather, as Petrus Alexandrinus saith (n) because the Death of Christ was design'd on the *Wednesday* when he was sold by Judas, and accomplish'd on the *Fryday*, when he dy'd on the Cross. It is now requir'd by the Rubrick to be said on *Sundays* also, because there is then the greatest Assembly to join in so moving a Supplication, as also that no day might seem to have a more solemn Office than the *Lord's Day*.

### Sect. 1. Of the Invocation.

WE have a divine command to call upon God for *Mercy* in the time of Trouble (o); and all the Litanies in the World begin with this solemn Word, *Κύριε ἐλέησον* [Lord have mercy upon us (p)]. So that this *Invocation* is the Summ of the whole *Litany*, being a particular-address for *Mercy*, first to each Person in the glorious Trinity, and then to them altogether.

§. 2. The design of the People's repeating these whole Verses after the Minister, is, that every one may first crave to be heard in his own words, which when they have obtain'd, they may leave it to the Priest to set forth all their needs to Almighty God, provided that they shew their Agreement to every Petition, by answering at the end of it.

(i) Vid. Niceph. Hist. l. 14. c. 3. Tom. 2. p. 443. A. (k) Concil. Colonienf. (l) Can. 15. (m) Clem. Alex. Strom. c. 744. B. Tertul. de Jejun. c. 2. p. 545. A. Epiphani. adv. Hæres. l. 3. Tom. 1. p. 910. B. (n) Ap. Albalpinzum. l. 1. Obs. 16. p. 35. col. 1. E. (o) James 5. 13. (p) Liturg. S. Basil. S. Chrysos. &c.

## Sect. 2. Of the Deprecations.

**H**AVING open'd the way by the preceding *Invocation*, we now begin to *ask*, and because Deliverance from Evil is the first Step to Felicity, we begin with these *Deprecations* for removing it. And both the *Eastern* and *Western* Church begin their Litany after this manner (q), and are a Paraphrase upon that Petition in the Lord's Prayer, [*Deliver us from Evil.*]

§. 2. Our Church in this present Litany (after a petition for *Forbearance*) doth in a curious method reckon up all kinds of Evil in the World, as well those of Sin with the causes, effects and kinds of them in the heart and life (r), as those of Punishment temporal and spiritual (s), from all which we pray to be deliver'd. Adding the means by which we desire to be deliver'd (*viz.*) by all that *Jesus* did and suffer'd for us (t), and the peculiar times when we would be deliver'd, *viz.* in our Life and Death and at the last Judgment (u).

§. 3. 'Tis pretended that, in these Deprecations, by praying against all *deadly sin* we countenance the *Popish* distinction of *Venial* and *Mortal* Sins; but to this we answer, that the *Popish* Distinction of Sins into such as are *venial* and *mortal* in their own Nature, is most certainly absurd, because every Sin is in its own Nature *damnable*. But then we must add, that this Phrase *a deadly Sin*, is very capable of being understood in a sound Sense: For *St John* tells us 1 *John* 5. 16. that *there is a Sin unto Death, and a Sin not unto Death*; Though every Sin deserve Damnation in its own Nature, yet the infinite Goodness of God will not inflict it for every Sin. But there are some Sins so exceeding great, that they are inconsistent even with the Gospel-Clemency, and immediately put a Man into a state of Damnation, and make him liable to eternal Death. These Sins therefore are *deadly* not by way of Distinction, but by way of Emphasis: not as they stand oppos'd to *venial* Sins, for there are none that are *venial* in their own Nature; but as they are most heinous and crying above others.

Some are displeas'd at our praying against *Sudden Death*, by which we must understand either a violent Death, by stabbing, burning, drowning &c. or else the dying in a Moment of Time, without warning or apparent cause. Both which kinds of Death ought for these reasons to be pray'd against. *viz.* Because 1. They leave our Relations without comfort. 2. They leave our worldly Concerns unsettled. 3. They deprive us of the necessary Preparative Ordinances for Death. And 4. They give us no time to fit our Souls for our great Account. And therefore, though God sometimes takes away very good Men thus, yet whoever considers his own unfitness to dye, will fear, that a sudden

2. Against our praying against Sudden Death. we must understand either a violent Death, by stabbing, burning, drowning &c. or else the dying in a Moment of Time, without warning or apparent cause. Both which kinds of Death ought for these reasons to be pray'd against. *viz.* Because 1. They leave our Relations without comfort. 2. They leave our worldly Concerns unsettled. 3. They deprive us of the necessary Preparative Ordinances for Death. And 4. They give us no time to fit our Souls for our great Account. And therefore, though God sometimes takes away very good Men thus, yet whoever considers his own unfitness to dye, will fear, that a sudden

(q) Liturg. S. Chryl. and S. Basil. — Miss. sec. us. Sarisb. — (r) Petitions. 6, 7, 8. (s) Pet. 9, 10. (t) Pet. 11, 12. (u) Pet. 13.



death may find him unprepar'd, and therefore Prudence as well as Humility will teach him to pray against it.

Another thing very much clamour'd against, is our Church's saying, *By the Mystery of thy holy Incarnation, by thy holy Nativity &c.* which is by some call'd Swearing, by others Conjuring &c. But one would think that any reasonable Person would understand that to beseech a Person by a thing, is to entreat him for the sake, or in consideration of that thing. Now the Church beseeches our dear Redeemer to deliver us from all the Evils mention'd in these Petitions, *by the Mystery of his holy Incarnation &c.* i. e. she lays before Christ his former Mercies to us, express'd in his *Incarnation, Birth, Circumcision, Baptism &c.* and offers those considerations to move him to grant our Requests, and deliver us from those Evils.

3. Against our invoking our Saviour By his Incarnation, Birth, &c.

### Sect. 3. Of the Intercessions.

**S**AINTE Paul commands that *Intercessions should be made for all Men* 1 Tim. 2. 1. and the Primitive Christians always desir'd Blessings for all Sorts of Men, and every one of these Petitions are extract'd out of the best and oldest Forms, and are digested into so natural and exact an Order, that every degree of Men follow in their due place, and all Sorts of Persons are here enumerated, and all those things ask'd for, of which every particular Person stands in need.

§. 2. We pray first for the *Catholick Church*, the common Mother of all Christians (*pet. 14.*) then for our own Church, to which, next the Catholick Church, we owe the greatest observance and Duty, and therein in the first place for the principal Members of it, in whose welfare the Peace of the Church chiefly consists, such as is the *Queen*, whom, because She is the Supream Governour of the Church in her Dominions, and so the greatest Security upon Earth to the true Religion, we pray for in the first place, that she may be Orthodox, Pious, and Prosperous (*pet. 15, 16, 16.*) and though at present we may be happy under her; yet, because her Crown doth not render her immortal, and the Security of the Government ordinarily depends upon the *Royal Family*, we pray in the next place for them (and particularly for the Heir apparent) that they may be supplied with all Spiritual Blessings and preserv'd from all Plots and Dangers (*pet. 18.*)

The Method and Order of them.

The *Jews* and *Gentiles* always reckon'd their *Chief-Priests* to be next in dignity to the King (*w*) and all ancient Liturgies pray for the *Clergy* immediately after the Royal Family, as being the most considerable Members of the Christian Church distinguish'd here into those three Apostolical Orders of *Bishops, Priests and Deacons.* (*pet. 19.*)

Next to these follow those that are eminent in the *State* (*p. 20.*) who by reason of their Dignity and Trust have need of our particu-

(w) Alex. ab Alex. l. 2. c. 8.

lar prayers, and were always pray'd for in the old Liturgies by the title of *the whole Palace* (x).

After we have pray'd for all the *Nobility* in general, we pray for such of the Nobility and Gentry as are *Magistrates* or more inferior Governours of the People, according to the Example of the Primitive Christians, and in obedience to the Positive Command of St Paul who enjoins us to pray for *all that are in Authority*; 1 Tim. 2. 2. (*pet.* 21.)

After these we pray for all the *Commons* of the Land (*pet.* 22.) who are the most numerous, though the least eminent, and unless they be safe and happy the Governours themselves cannot be prosperous. Prov. 4. 28. the diseases of the Members being a trouble to the Head also.

And, though we may be allow'd to pray for our own Nation first, yet, our Prayers must extend to all Mankind, and therefore in the next place we pray for the whole World in the very words of ancient Liturgies (y) viz. that *all Nations may have Unity* (at home among themselves) *Peace* (with one another) and *Concord* (i. e. Amity, Commerce and Leagues) (p. 23).

After we have thus pray'd for *temporal* Blessings for all Men, we proceed to pray for their *Spiritual* Welfare, begging Increase of Piety for the Orthodox, (*pet.* 24. 25.) Conversion for the Erroneous, (*pet.* 26.) Confirmation for the Strong, and Aid for the Weak (p. 27).

And though we first consider our nobler part the *Soul* and the troubles which concern that, yet we do not forget those which concern the *Body*, but pray first for all the *Afflicted* in general (p. 28.) but especially for such who are by any means hindred from being present to pray for themselves (p. 29.) and such who are unable to help themselves (p. 30). And because those that are not at present under Afflictions may be very shortly so, unless God preserves them, we pray next for *all Men* (p. 31.) and then to shew we have no reserve or exception in our Charity or Devotions we pray particularly for our *Enemies*, who of all others do least deserve it of us. (p. 32.)

After we have thus pray'd for others, we proceed to pray for them and our selves too, begging 1<sup>st</sup> temporal Plenty and all things necessary for the Body, in words taken from the Liturgies of St James and St Basil (p. 33.) and 2<sup>ly</sup> all things necessary for our Souls (*pet.* 34.). And this last Petition is very suitable for the Conclusion, for we know that if we don't amend our lives, all these *Intercessions* will signifie nothing, because God will not hear impenitent Sinners; we therefore earnestly beg *Repentance and amendment of Life*, that so our preceding requests may not miscarry.

We have hitherto been interceding with the whole Trinity for others and for our selves, and therefore it is fit that we should now look up to the Second Person in the Trinity, our Blessed Mediatour, who effectually intercedes for us all; and if we can but prevail with him to join with us in recommending our Prayers to his Heavenly

(x) Liturg. S. Chryl. S. Basil. (y) Ibid.

Father, we may be assur'd that they will infallibly be granted. Therefore we beseech him *1<sup>st</sup>* by his Divinity, as he is the *Son of God*, because we know that if the *Son* will hear us, the *Father* will hear the *Son*. *2<sup>ly</sup>*. We invoke him by his Humanity, beseeching him by his Sufferings for us, when he became the *Lamb of God*, and was sacrific'd to take away the *Sins of the World*, that he would grant us an interest in that *Peace*, which he then made with God, and the Peace of Conscience following thereupon, and that he would have *Mercy upon us*, and take away our Sins so as to deliver us from the guilt and punishment of them. And lastly, we intreat him by the name of *Christ*, as he is our Anointed Mediatour, to *hear us*, and procure us a gracious Answer to all these Intercessions.

Finally, that our Conclusion may be suitable to our beginning, we close up all with an Address to the whole Trinity for that *Mercy* which we have been begging in so many particulars, and this one word comprehends them all, so that these three Sentences are the Epitome of the whole Litany, and considering how often and how many ways we need Mercy, we can never ask it too often. But of these See more in Ch. 2. Sect. 21. §. 3. p. 51.

§. 3. These *Intercessions* have escap'd our Adversaries *Objections answer'd.* Objections no more than the foregoing *Deprecations*,

for they tell us first, that when we desire God to give to all Nations *Unity, Peace and Concord*, we pray for that which is

never to be expected. But our Adversaries may perhaps be mistaken; for 'tis more than probable, that there will be a time, when all Nations shall enjoy those Blessings. We know 'tis God's command, and consequently his Desire and Will, that the World should practice an universal Love, and therefore we ought to pray for it, because we are commanded to pray that God's Will may be done. And indeed if we must not pray for what is improbable, we cannot use the *Lord's Prayer*, because we see no probability as yet, that God's Will will ever be done on Earth, as it is in Heaven.

Another of these trifling Objections is levell'd against our praying for all that travel by land or by water; all Women labouring of Child — and all Prisoners and Captives. Where they tell us, we pray for Robbers and Pirates, for lewd Women labouring of Bastard Children, and for those that are in custody for heinous Crimes: all which sort of Persons ought not to be pray'd for in common with honest People.

To which we answer *1<sup>st</sup>* that nothing but Malice can stretch the first part of this petition to Robbers and Pirates, who do not use to be comprehended in the number of Travellers by land or by water, nor are they otherwise hinted at here, than that honest Men may escape them.

As for such lewd Women as labour of Bastard Children, though our Church doubtless could not particularly mean them in this Petition,

1. Against our praying that All Nations may have Unity, Peace and Concord.

2. Against our praying for All Travellers, labouring Women, Prisoners and Captives.



tion, yet there can be no harm in including them also, since they cannot repent without Life, nor can they live to repent if they die of their *Labour*.

As for *Prisoners in Custody for heinous Crimes*, it cannot be supposed that these are the Prisoners our Church means, for her Words are a manifest imitation of the Piety of the Primitive Christians, who recommended to God all that suffer'd unjustly: thus in the Liturgy of St James, *For our Brethren that are in Captivity, Banishment, Prison, or hard Bondage: Let us beseech the Lord that they may return in Peace*. But suppose, that the worst of *Criminals*, when in Prison, were also meant amongst the rest; yet surely no Man of Sense or Candour can imagine, that our Church begs any other Succour, Help or Comfort for them, than what is suitable to their Condition.

#### Sect. 4. Of the Supplications.

The Original  
of them.

THE following part of this Litany we call the *Supplications*, which were first collected and put into this Form, when the Barbarous Nations first began to overrun the *Empire* about 600 years after Christ, tho' the particular Sentences, are either taken out of the Bible or else gathered from ancient Liturgies; but considering the Troubles of the Church Militant, and the many Enemies every good Man always hath in this World, this part of the Litany is no less suitable at all times than the former.

The Lord's  
Prayer.

§. 2. We begin with the *Lord's Prayer*, of which we have spoke before (Chap. 2. Sect. 5. p. 37.) and need only observe here that the Ancients annex'd it to every Office, to shew their high esteem of it and their mean opinions of their own Composures, which receive Life and Value from this divine Form.

Pr. O Lord  
deal not &c.  
Answ. Neither  
reward us &c.

§. 3. After this we proceed to beg deliverance from our Troubles, but because our Consciences presently suggest, that our Iniquities deserve much greater, and therefore we cannot expect to be deliver'd since we suffer so justly, that this may not discourage us, we are put in mind that God usually *exact's less of us, than our Iniquities deserve*; Job. 11. 6. and David assures us that *God doth not deal with us after our Sins, nor reward us according to our Iniquities*, Ps. 103. 10. And therefore we turn these very words into Supplication, and thereby clear his Justice in punishing us, but apply to his Mercy to allay our punishments, and proportion them according to our ability of bearing, and not according to the desert of our offences.

The Prayer a-  
gainst Persecu-  
tion.

§. 4. The way being thus prepar'd, the Priest now begins to pray for the People alone: but lest they should think their Duty at an end, as soon as the Responses are over, he enjoins them to accompany him in their hearts still by that ancient Form [*Let us pray*] and then proceeds to the Prayer against *Persecution*, which is collected partly out of the

Scripture,

Scripture, and partly out of the Primitive Forms, and is still to be found intire among the Offices of the *Western Church* with the Title of [*For Tribulation of Heart*] (z).

It is not concluded with *Amen*, to shew that the same request is continued in another Form, and what the Priest beg'd before alone, all the People join to ask in the following alternate Supplications taken from *Pf. 44. 26.* - and *Pf. 79. 9.* When our Enemies are rising against us to destroy us, we desire that God will *arise and help us* not for any worthiness in our selves, but *for his name's sake, that he may make his Power to be known.* *Pf. 106. 8.*

*Ans.* O Lord, arise, &c. for thy name's sake.

§. 5. Whilst the People are praying thus earnestly, the Priest, to quicken their Faith by another divine Sentence, *Psal. 44. 1.* commemorates the great Troubles, Adversities and Persecutions, which God hath deliver'd his Church from in all Ages, and since he is the same Lord and we have the same occasion, this is laid down as the Ground of our future hope.

O God we have heard &c.

For the Wonderful Relations which our Fathers have told us of God's rescuing this particular Church at first from *Popery*, and of his delivering and preserving it ever since from *Faction* and *Superstition*, from so many secret *Seditions* and open *Rebellions*, fully assure us that His Arm is not shortned.

And therefore the People again say, *O Lord arise, help us, and deliver us for thine honour*, which is no vain repetition, but a Testimony that they are convinc'd they did wisely to ask of this God ( who hath done so great things for his People in all Ages ) now to *arise and help* them, that so the honour he hath gotten by the wonders of his Mercy may be renew'd and confirm'd by this new Act of his Power and Goodness.

*Ans.* O Lord arise, &c. for thine honour.

§. 6. To this is added the *Doxology* in imitation of *David*, who would often in the very midst of his complaints, out of a firm perswasion that God would hear him, suddenly break out into an Act of *Praise* (a). So we, having the same God to pray to, in the midst of our mournful Supplications, do not only look back on former Blessings with Joy and Comfort, but forward also on the Mercies we now pray for, and though we have not yet receiv'd them, yet we praise him for them aforehand, and doubt not but that, as he was *glorified in the beginning* for past Mercies, so he ought to be *now* for the present, and *shall be* hereafter for future Blessings.

Glory be to the Father &c.

§. 7. But though the Faithful do firmly believe that they shall be deliver'd at the last, and do at present rejoice in hopes thereof; yet because it is probable their Afflictions may be continu'd for a while, for a tryal of their Patience, and the Exercise of their other Graces, for that reason we continue to pray for Support in the mean time, and beg of *Christ* to defend us from our

The following Responses.

(z) *Miss. Sarisb.* (a) *Pf. 6. 8. - 22. 22, &c.*

E

Enemies,

*Enemies*, and to look so graciously upon our *Afflictions*, as he may pity us, and then we are sure he will relieve us, and therefore we desire him to *behold the Sorrows of our hearts*, and to *forgive our Sins* which are the cause of them.

And this we know he will do if our Prayers be accepted, and therefore we beg of him, *with Mercy to hear them*, and do beseech him as he assum'd our Nature, and became the *Son of David* (whereby he took on him our Infirmities and became acquainted with our Griefs) to *have Mercy upon us*.

And because the hearing of our Prayers in a time of distress is so desirable a Mercy, that we cannot ask it too fervently nor too often, we therefore redouble our cries and beg of him as he is *Christ* our Anointed Lord and Saviour, that he would *vouchsafe to hear us now* and whenever we cry to him for relief in our Troubles. And to shew we rely on no other Helper, we conclude these Supplications with *Dauid's* words in a like case (b). *O Lord, let thy Mercy be shew'd upon us, As we do put our trust in thee*. To him, and to him only we have applied our selves, and as we have no other Hope but in him, so we may expect that Hope shall be fulfill'd, and we certainly deliver'd in his due time.

§. 6. The whole Congregation having thus address'd the *Son*, the Priest now calls upon us to make our Application to the *Father*, (who discerns as well what we suffer, as what we can bear) in a most fervent Form of Address, compos'd at first by *St Gregory* above 1100 years ago (c) but afterwards corrupted by the *Roman Church*, by the addition of the *Intercession of Saints* (d) which our *Reformers* left out, and not only restor'd, but improv'd the Form.

### Sect. 5. Of the Prayer of St Chrysostom, and the Blessing.

THE *Litany* was formerly a *distinct Service* by it self, and was us'd generally after *Morning Prayer* was over, and then these two *final Prayers* belong'd particularly to this Service, but it being now us'd always with the *Morning Prayers*, these latter *Collects* being omitted there (after some *Occasional Prayers*, which shall be spoken of next) come in here, and how fit they are for this place may be seen by what is said of them already. Chap. 2. Sect. 34 and 35. p. 57.

(b) Ps. 33. 22.

(c) *Sacram. S. Greg. Tom. 2. col. 1535. B*

(d) *Misg. Sarish.*



## APPENDIX to CHAP. III.

## OF THE

OCCASIONAL  
PRAYERS and THANKSGIVINGS.Sect. 1. *Of the Occasional Prayers in general.*

**T**HE usual Calamities which afflict the World are so exactly enumerated in the preceding *Litany*, and the common Necessities of Mankind so orderly set down there, that there seems to be no need of any *additional* Prayers to compleat so perfect an Office: But yet because the variety of the particulars allows them but a bare mention in that comprehensive Form, the Church hath thought good to enlarge our Petitions in some Instances, because there are some Evils so universal and grievous, that it is necessary they should be deprecated with a peculiar importunity, and some Mercies so exceeding needful at some times, that it is not satisfactory enough to obscure our desires of them among our general requests, but very requisite that we should more solemnly petition for them in Forms proper to the several occasions. Thus it seems to have been among the *Jews*, for that famous Prayer which *Solomon* made at the Dedication of the Temple (*a*) supposes that special Prayers would be made there in times of *War, Drought, Pestilence* and *Famine*. And the Light of Nature taught the *Gentiles* on such extraordinary occasions to make extraordinary Addresses to their Gods (*b*); so that Christians are not to be thought less mindful of their own necessities. The *Greek Church* hath full and proper Offices for times of *Drought* and *Famine*, of *War* and *Tumults*, of *Pestilence* and *Mortality*, and upon occasion of *Earthquakes* also, a Judgement very frequent there, but more seldom in this part of the World, and therefore omitted amongst us. In the *Western Missals*, there is a *Collect* and an *Epistle* and *Gospel* with some *Responses* upon every one of these Subjects, seldom indeed agreeing with any of our Forms, which are the shortest of all, because they are not design'd for a compleat Office, but appointed to be join'd to the *Litany* or *Morning* and *Evening* Prayer every day while the occasion requires it, that so, according to the Laws of *Charles the Great*, "In times of *Famine, Plague* and *War*, the Mercy of God may be immediately implor'd without staying for the King's Edict (*c*).

(a) 1 Kings 8. 33, 35, 37.  
*lar. lib. 1. cap. 118.*

(b) *Lactant. instit. lib. 2. cap. 1. p. 15.*

(c) *Capitula-*

My design'd Brevity won't allow me to treat of every one of them in particular, and what has been said of them in general may be apply'd to them severally: But because the two last are now to be constantly us'd, and so rather belong to the *Morning and Evening Service* than those *Occasional Forms*, I shall take this opportunity to speak a word or two of them.

### Sect. 2. Of the Prayer for all Conditions of Men.

WE are expressly commanded to pray for *all Men*. 1 Tim. 2. 1. and the ancient Christians did so in their daily Offices: But our Church before the Addition of this Collect had no such universal Supplication, except on *Litany-days*, and when the *Communion Office* was read, for which reason this Prayer was appointed to supply the *Litany* on ordinary days, and is therefore call'd by some the *Lesser Litany*.

### Sect. 3. Of the Collect for Pardon.

THIS Collect is join'd to the ancient Litanies of the *Western Church*, and is appointed by our own to be us'd after any of the former to obtain Pardon for Sin, which, till it be remov'd, will be most certainly a hindrance to the acceptance of all our other Prayers.

### Sect. 4. Of the Thanksgivings, in general.

The great Duty  
of Thanksgiv-  
ing.

PRaise is one of the most Essential parts of God's worship, by which not only all the Christian World, but the *Jews* and *Gentiles* also paid their Homage to the Divine Majesty; as might be shew'd by innumerable Testimonies: and considering how many Blessings we daily receive from God, and that he expects nothing else from us in return but the easy Tribute of *Love* and *Gratitude* (a Duty that no one can want leisure or ability to perform) it is certain no excuse can be made for the omission of it. It is pleasant in the performance (d) and profitable in the Event; for it engages our great Benefactor to continue the mercies we have, and as well inclines him to give, as fits us to receive more. Ps. 67. 5, 6, 7.

An account of  
the Thanks-  
giving.

§. 2. Therefore for the Performance of this Duty the Reverend *Compilers* of our Liturgy had appointed the *Hallelujah*, the *Gloria Patri*, and the daily *Psalms* and *Hymns*: but because some thought that we did not praise God so particularly as was convenient on some occasions, some particular Thanksgivings upon deliverance from *Drought*, *Famine*, *War*, or *Pestilence*, were added in the time of K. *James* the First, and to give more Satisfaction still, by removing all Shadows of defect from our compleat Liturgy, there was one general *Thanksgiving* added, upon the last review since the Restoration of K. *Charles* the

(d) Psal. 147. 1.

Second, which is so admirably compos'd that it is fit to be said by all Men at all times, when they would give God thanks; and yet peculiarly fitted for those, who, having receiv'd some eminent personal Mercy, desire to offer up their publick Praises for it.

## CHAP. IV.

### OF THE

## Sundays and Holydays

And their

## EPISTLES and GOSPELS, &c.

### The Introduction.

**T**HE *Epistles* and *Gospels* standing next in order in the *Common-Prayer-Book* come next to be treated of, but because they are never us'd but upon *Sundays* and *Holydays*, it is necessary something should be premis'd concerning the Reasons and Original of the more solemn observation of those Days in general. And first

#### I. Of Sundays, in general.

**O**NE day in *Seven* was from the very beginning sanctified by God. *Gen.* 2. 3. and commanded to be set apart by Men for the exercise of Religious Duties both in publick and private. The Mysteries of it are doubtless great and incomprehensible, but we may without great stress conclude, that one main design of it was, that Men, by thus sanctifying the *Seventh* day after they had spent *Six* in labour, might shew themselves to be Worshippers of that God only, who rested the *Seventh* day after he had finish'd the Heavens and the Earth in *Six*.

§. 2. The reasons why the *Jews* were commanded to observe the *Seventh* or *Saturday* in particular, for their *Sabbath*, were peculiar and proper to themselves, 'twas on this day God had deliver'd them from their *Egyptian* Bondage, and overwhelm'd *Pharaoh* and his Host in the *Red-Sea*, so that no day could be more properly set apart to celebrate the Mercies and Goodness of God, than that, on which he himself chose to confer upon them the greatest Blessing they enjoy'd.

One day in *Seven* why kept holy.

*Saturday* why the Jewish *Sabbath*.



§. 3. But the deliverance of *Israel* out of *Egypt* by the Ministry of *Moses*, was only intended for a Type and Pledge of a *Spiritual* Deliverance which was to come by *Christ*: *Their Canaan* also was no more than a Type of that *Heavenly Canaan* which the Redeem'd by *Christ* do look for. Since therefore the Shadow is made void by the coming of the Substance, the Relation is chang'd, and God is no more to be worshipp'd and believ'd in as a God foreshewing and assuring by Types, but as a God who hath perform'd the Substance of what he promis'd. The *Christians* indeed as well as the *Jews*, are to observe the moral Equity of the fourth Commandment, and after *Six* days spent in their own works, are to sanctifie the *Seventh*: But in the designation of the particular day, they may and ought to differ. For if the *Jews* sanctified the *Seventh* day, only because they had on that day a *Temporal* deliverance as a Pledge of a *Spiritual* one; the *Christians* sure have much greater reasons to sanctifie the *First*, since on that very day God redeem'd us from this *Spiritual* Thralldom by raising *Jesus Christ* our Lord from the Dead, and begetting us, instead of an *earthly Canaan*, to an *Inheritance incorruptible in the Heavens*. And accordingly we have the concurrent Testimonies of Scripture (a) and Antiquity (b) that the *First* day of the Week or *Sunday* hath ever been the stated and solemn time of the *Christian's* meeting for their publick Worship and Service.

§. 4. In the *East* indeed where the Gospel chiefly prevail'd among the *Jews*, who retain'd a great Reverence for the *Mosaic* Rites, the Church thought fit to indulge the humour of the *Judaizing* Christians so far, as to observe the *Saturday* as a *Festival* Day of Devotions, whereon they met for the exercise of Religious Duties, as is plain from several Passages of the Ancients (c). But however to prevent giving any offence to others, they openly declar'd, that they observ'd it in a *Christian* way and not as a *Jewish* Sabbath (d), and this Custom was so far from being universal, that at the same time all over the *West* (except at *Milan* in *Italy* (e)) *Saturday* was kept as a *Fast* (f) (as being the Day on which our Lord lay dead in the Grave) and is still for the same reason look'd upon as a *Fast* by the Church of *England*; which in imitation both of the *Eastern* and *Western* Churches always reserves to the *Sunday* the more solemn Acts of publick Worship and Devotion.

(a) Acts 2. 1. - 20. 7. 1 Cor. 16. 2. Rev. 1. 10. (b) Just. Mart. *Apol.* 1. c. 89. p. 132. S. Ignat. *ad Magnes.* Vol. 2. p. 20. Tert. *de Coron.* Mil. c. 3. p. 102. A. Plin. l. 10. Ep. 97. Orig. in *Exod.* 15. *Hom.* 7. Tom. 1. p. 49. F. & alibi. (c) Athanas. *Homil. de Sement.* Tom. 2. p. 60. A. Socrat. *Hist. Eccl.* l. 6. c. 8. p. 312. D. Concil. Laod. Can. 16, 51. Tom. 1. col. 1500. B. & 1505. B. (d) Athanas. *Homil. de Sement. ut supra.* Concil. Laod. Can. 29. Tom. 1. col. 1501. C. (e) Paulin. in *vita* Ambr. (f) Innocentii *primi Epist.* ad Decent. Eugubini. c. 4. Concil. Elib. Can. 26. Tom. 1. Col. 973. D.

II. *Of Holydays, in general.*

**B**UT besides the Weekly return of *Sunday* (whereon we celebrate God's Goodness and Mercies set forth in our Creation and Redemption in general) the Church hath set apart some days yearly for the more particular remembrance of some special Acts and Passages of our Lord in the Redemption of Mankind, such as are his *Incarnation* and *Nativity*, *Circumcision*, *Manifestation to the Gentiles*, his *Fasting*, *Passion*, *Resurrection* and *Ascension*, the *Sending of the Holy Ghost*, and the *Manifestation of the Sacred Trinity*. That the observation of such days is requisite is evident from the practice both of *Jews* and *Gentiles*; Nature taught the one (f) and God the other, that the celebration of solemn *Festivals*, was a part of the publick Exercise of Religion. Besides the Feasts of the *Passover*, of *Weeks* and of *Tabernacles* which were all of divine appointment, the *Jews* celebrated some of their own Institution, viz. the Feast of *Purim* (g) and the *Dedication of the Temple* (h), the latter of which even our Blessed Saviour himself honour'd with his presence (i).

§. 2. But these Festivals being instituted in remembrance of some signal Mercies granted in particular to the *Jews*, the *Christians* who were chiefly converted from the *Heathen* World, were no more oblig'd to observe than *Christian Feasts*. Christians not to observe Jewish Feasts. they were concern'd in the Mercies thereon commemorated. And this is the reason that when the *Judaizing* Christians would have impos'd upon the *Galatians*, the observation of the *Jewish* Festivals, as necessary to Salvation, St Paul look'd upon it as a thing so criminal, that he was afraid the Labour he had bestow'd upon them to set them at liberty in the freedom of the Gospel had been in vain (k), not that he thought the *Observation of Festivals* was a thing in itself unlawful, but because they thought themselves still oblig'd by the *Law*, to observe those Days and Times which, being only Shadows of things to come, were made void by the coming of the Substance.

§. 3. As to the celebration of *Christian* Festivals they thought themselves as much oblig'd to observe them, as the *Jews* were to observe theirs, they had receiv'd greater *Christian Festivals how early observ'd in the Church.* Benefits, and therefore it would have been the highest degree of ingratitude to have been less zealous in commemorating them. And accordingly we find that in the very Infancy of Christianity some certain days were yearly set apart, to commemorate the *Resurrection* and *Ascension* of Christ, the *Coming of the Holy Ghost* &c. and to glorifie God by an humble and grateful acknowledgement of these Mercies granted to them at those times. Which laudable and religious Custom so soon prevail'd over the universal Church, that in less than 400 years after our Saviour we meet with them distinguish'd by the same names we now call

(f) Plat. *De Legibus*. Col. 2. Tom. 2. p. 653. D. ab-Henric. Steph. Parif. 1578.  
(g) Esther. 9. (h) 2 Maccab. 2. 9. (i) John. 10. 22. (k) Gal. 4. 10, 11.

them by, such as *Epiphany, Ascensionday, Whitsunday &c.* and appointed to be observ'd on those days the Church of *England* now observes them on (l).

### III. Of Saints-days, in general.

*How they were  
observ'd by the  
Primitive  
Christians.*

**B**UT besides the more solemn Festivals whereon they were won't to celebrate the Mysteries of their Redemption, the Primitive Christians had their *Memoriae Martyrum*, or certain days set apart yearly in commemoration of the great Heroes of the Christian Religion, the blessed *Apostles* and *Martyrs*, who had attested the Truth of these Mysteries with their Blood; at whose Graves they constantly met once a year to celebrate their Virtues, and to bless God for their exemplary Lives and glorious Deaths, to the intent that others might be encourag'd to the same Patience and Fortitude, as also that Virtue even in this World might not loose its reward. A Practice doubtless very ancient, and probably founded upon *St Paul's* Exhortation to the *Hebrews*, who, to encourage them to Constancy in the Faith, advises them to be mindful of their *Bishops* and *Governours* who had preach'd to them the Gospel, and had seal'd it with their Blood. *Heb. 13. 7.* in which place *St Paul* is thought chiefly to hint at the *Martyrdom* of *St James* the *Bishop* of *Jerusalem*, who not long before had laid down his Life for the Testimony of *Jesus*. And we find (m) that those that were Eye-witnesses of the Sufferings of *St Ignatius* publish'd the *Day* of his *Martyrdom* (which according to learned Men, happen'd about the year 110) that the Church of *Antioch* might meet together at that time to celebrate the *Memory* of such a valiant Combatant and Martyr of Christ. After this we read of the Church of *Smyrna's* giving an account of *St Polycarp's* *Martyrdom*, (which was A. D. 168. (n)) and of the Place where they had entomb'd his Bones, and withal professing that they would assemble in that Place and celebrate the *Birth-day* of his *Martyrdom* with Joy and Gladness (o). (Where we may especially observe that the Days of the Martyrs *Deaths* were call'd their *Birth-days*; because they look'd upon those as the Days of their *Nativity* whereon they were freed from the Pains and Sorrows of a troublesome World, and born again to the Joys and Happiness of an endless Life.) These Solemnities, as we learn from *Tertullian* (p) were yearly celebrated, and were afterwards observ'd with so much care and strictness that it was thought a piece of Prophaneness to be absent from the Christian Assemblies at such Times (q).

(l) *Const. Apost. l. 5. c. 13. - l. 8. c. 33.* (m) *Act. Mart. Ignat.* (n) *Euseb. Chron. ad An. 168.* (o) *Euseb. Hist. Eccl. l. 4. c. 15. p. 135. A. B.* (p) *De Coron. Mil. c. 3. p. 102. A.* (q) *Euseb. de Vit. Constant. l. 4. c. 23. p. 536. C. Basil. Ep. 336. Tom. 2. p. 1110. C.*



IV. *Of the Epistles and Gospels, in general.*

ALL these *Festivals* the Church of England still requires us to observe in such a manner as may answer the Ends for which they were appointed. That God may be glorified by an humble and grateful Acknowledgement of his Mercies, and that the Salvation of our Souls may be advanc'd by firmly believing the Mysteries of our Redemption, and by imitating the Example of those Primitive Patterns of Piety that are set before us. To which end on all these days she enlarges her ordinary Devotions, adding particular *Lessons* on some of them, proper *Psalms* on others, and the *Communion Office* on all. The proper *Lessons* and *Psalms* I shall take notice of, when I come to treat of the particular days they are appointed on; but because there are an *Epistle* and *Gospel* appointed for every *Sunday* and *Holyday* throughout the Year, it is requisite I should speak more particularly of them, and shew 1<sup>st</sup> their *Antiquity*, and 2<sup>ly</sup> their *Suitableness* to the days they belong to.

§. 2. As for the *Antiquity* of them, we need only observe once for all, that they have been fix'd to those very *Sundays* and *Holydays* we now use them on, above 1200 years; as might be prov'd by several instances in the Fathers (r). Concerning the reasons why they are us'd, and the place they are us'd in in the *Communion Office*, we shall speak hereafter; so that now we shall immediately proceed to give the reasons of their choice, and to shew their *Suitableness* to the Days they belong to. But because to do this it is necessary we should know what particular Blessings the Church commemorates at those several times, on which they are prescrib'd, I shall descend to particulars, and first give a short Account of the several *Sundays* and *Holydays*, as they stand in order, and then shew how these Portions of Scripture are to be applied to the Day.

Sect. I. *Of the Sundays in Advent.*

FOR the greater Solemnity of the three principal Holy-days, *Christmas-day*, *Easter-day* and *Whitsunday*, the Church hath appointed certain days to attend them, some to go before and others to come after them. Before *Christmas* are appointed four *Advent-Sundays*, so call'd because the design of them is to prepare us for a religious commemoration of the *Advent* (i. e. Coming) of Christ in the Flesh: And to this end the *Epistles* and *Gospels* appointed on these days assure us of the Truth of Christ's first Coming (s), and as a proper means to bring our Lives to a conformity with the end and design of it, they recommend to us the considerations of his

*How the Church of England observes these days.*

*The Antiquity of the Epistles and Gospels.*

*Advent-Sundays why so call'd.*

*The Epistles and Gospels.*

(r) Liturg. S. Jacob. S. Clem. S. Basil. Walafrid. Strab. de reb. Eccles. cap. 22.  
(s) Ep. and Gosp. for Sund. 1. --Ep. Sund. 2. Gosp. Sund. 3. Ep. and Gosp. Sund. 4.

second Coming, when he will execute vengeance on all those that obey not his Gospel (r).

### Sect. 2. Of Christmas-day.

How early observ'd in the Church.

**T**HOUGH we have no certain Evidence of the exact time when this *Festival* was first observ'd, yet we are sure that it was very early receiv'd all over the *West*; and the immemorial observation of it is an Argument of it's primitive Institution; St *Augustin* and St *Chrysostom* both call it a primitive Custom; and tell us that it was celebrated upon the 25<sup>th</sup> of *December* even from the very first Ages (u). Though if the Day were mistaken, the matter of the mistake being of no greater moment than the false calculation of a Day, it will certainly be very pardonable in those who perform the Business of the Day, with as much Piety and Devotion on a mistaken day, as they could do on the true one if they certainly knew it.

§. 2. And that no one may want an opportunity to celebrate so great a Festival with a Solemnity suitable to the occasion, the Church both excites and assists our Devotion, by an admirable Frame of *The Lessons*, Office fitted to the day. In the *first Lessons* (w) she Epistle, and reads to us the clearest Prophecies of Christ's coming in the Flesh, and in the *second Lessons* (x) Epistle and Gospel shews us the completion of those Prophecies by giving us the intire History of it. In the *Collect* she teaches us to pray that we may be partakers of the benefit of his Birth, and in the proper *Psalms* she sets us to our Duty of praising and glorifying God for this incomprehensible Mystry.

The *Psalms* for the *Morning* are Pl. XIX. XLV. LXXXV.

*The Psalms.* The XIX. was chiefly design'd to give Glory to God for all his works of Power and Excellence; the beginning of it, viz. *The Heavens declare the Glory of God &c.* is extraordinary applicable to the Day, for at the Birth of Christ a new Star appear'd which declar'd his *Glory* and *Deity* so plainly, that it fetch'd *Wise Men from the East to come and worship him*, Mat. 2. 6. The following *Verses* all set forth God's Goodness in giving so excellent a Rule of Life to Men, and affording Mercy to all but *presumptuous* Sins. — The XLV Psalm is thought to be an Epithalamium or *Marriage Song* upon the Nuptials of *Solomon* and the *King of Egypt's Daughter*. 1 King. 2. 1. but it is mystically and in a most eminent Sense applicable to the Union between *Christ* and his *Church*. The LXXXV Psalm was principally set for the *Birth* of *Christ*, and so the Primitive Christians understood it, and therefore chose it as a part of their Office for the Day, as being proper and pertinent to the matter of

(r) Gosp. Sund. 2. — Sund. 3. (u) Aug. Ep. 55. Tom. 2. col. 128. B. Enarr. in Psalm. 132. Tom. 4. col. 1490. A. Chryl. in Natal. Dom. Orat. 72. Tom. 5. p. 511. &c. (w) Isai. 9. to v. 8. — ch. 7. v. 10. to v. 17. (x) Luke 2. to v. 15. — Tit. 3. v. 4. to v. 9.

he Feast. The Prophet indeed speaks of it as a thing past, but that is no more than what is usual in all Prophecies, for by speaking of things after that manner, they signified their Prophecies should assuredly come to pass, as if what they had foretold had already happened. *Acts* 2, 30, 31.

The Evening Psalms are Pf. LXXXIX. CX. CXXXII.

The LXXXIX. is a commemoration of the Mercies perform'd and promis'd to be continu'd to *David* and his Posterity to the End of the World. The greatest of which Mercies, viz. the Birth of the *Messiah*, the Church this day celebrates, and therefore appoints this Psalm to excite us to Thanksgiving for such an inestimable Mercy, by shewing us how only the bare promise of it so many Ages since wrought upon the Saints of those times. The CX Psalm is a Prophecy of the Exaltation of the *Messiah* to his *Regal* and *Sacerdotal* Office (y) both which are by him exercis'd at the Right-hand of the Father, and settled on him as a Reward of his Humiliation and Passion. *Phil.* 2. 8, 9. The CXXXII Psalm seems to have been at first compos'd by *Solomon* upon the building of the Temple (part of it being us'd in his Prayer at the Dedication of it (z);) It recounts *David's* care of the Ark, and his desire to build God a Temple, and God's Promises thereupon made to him and his Posterity of setting his Seed upon the Throne till the coming of *Christ*.

### Sect. 3. Of the days of St Stephen, St John, and the Innocents.

THAT the observation of these days is ancient, we have the Testimonies of several very ancient Writers (a), who all assure us that they were celebrated in the Primitive times.

§. 2. Concerning the placing of them immediately after Christmas-day we may make this observation, that none are thought fitter Attendants on *Christ's* Nativity than those Blessed Martyrs who have not scrupled to lay down their temporal lives for him, from whose Birth they receiv'd Life eternal. And accordingly we may observe, that as there are three kinds of *Martyrdom* the first both in Will and in Deed, which is the highest, the 2d in Will but not in Deed; the 3d in Deed but not in Will; so the Church commemorates these Martyrs in the same order; St *Stephen* first who suffer'd Death both in Will and in Deed; St *John* the Evangelist next who suffer'd Martyrdom in Will but not in Deed, being miraculously deliver'd out of a Cauldron of burning Oyl, into which he was put before Port Latin in Rome (b). Lastly, the holy Innocents who suffer'd in Deed but

Why observ'd immediately after Christmas-day.

(y) Mat. 22. 44. *Acts* 2. 34. 1 Cor. 15. 25. Heb. 1. 13. (z) 2 Chron. 6. 41, 42. (a) Orig. Hom. 3. in Diverf. part. 2. p. 282. G. Aug. In Natal. Steph. Martyris. Serm. 314. Tom. 5. col. 1260. B. Chryf. In S. Stephanum. Orat. 135. 136. Tom. 5. p. 864. &c. & alibi. (b) Tert. de praescript. Hæres. c. 36. p. 215. A.



not in *Will*, but yet are reckon'd among the *Martyrs*, because they suffer'd for Christ and glorified him by their *Deaths*; God having supplied the Defects of their *Will* by his own Acceptance of the *Deed*.

*The Epistle and Gospel for St Stephen's day.* §. 3. The reasons of the choice of the *Epistles* and *Gospels* for these days are plain. On St *Stephen's* day, the *Epistle* gives us an account of his *Martyrdom*, and the *Gospel* assures us that his Blood and the Blood of all those, that have suffer'd for the name of Christ, shall be required at the hands of those that shed it. On St *John's* day both the *Epistle* and the *Gospel* are taken out of his own Writings, and very aptly answer to one another; the *Epistle* contains St *John's* Testimony of Christ, and the *Gospel* Christ's Testimony of St *John*; the *Gospel* seems applicable to the Day as it commemorates this *Evangelist*, but the *Epistle* seems to be chosen upon account of it's being an Attendant upon the preceding more solemn Festival.

*For St John's day.* —On the *Innocent's* day the *Gospel* contains the History of the bloody Massacre committed by *Herod*; and instead of the *Epistle* is read part of the 14<sup>th</sup> Chapter of the *Revelations*, shewing the glorious state of those and such like *Innocents* in Heaven.

#### SECT. 4. Of the Sunday after Christmas-day.

*Octaves formerly observ'd.* **I**T was a custom among the Primitive Christians to observe the *Octave* or *Eighth* day after their principal Feasts with great Solemnity (the reasons whereof shall be given in speaking of the particular *Prefaces* in the *Communion Office* hereafter) and upon every day between the *Feast* and the *Octave*, as also upon the *Octave* it self, they us'd to repeat some part of that Service which was perform'd upon the *Feast* it self, in imitation of which religious Custom, this day always falling within the *Octave* of *Christmas-day*, the *Collect* then us'd, is repeated now; and the *Epistle* and *Gospel* still set forth the Mysteries of our Redemption by the *Birth* of Christ.

#### SECT. 5. Of the Circumcision:

**T**HIS Feast is celebrated by the Church to commemorate the *Active Obedience* of *Jesus Christ* in fulfilling all Righteousness, which is one branch of the meritorious Cause of our Redemption; and by that means abrogating the severe injunctions of the *Mosaical* Establishment, and putting us under the easier Terms of the *Gospel*.

*The Lessons, Epistle and Gospel.* §. 2. The proper *Services* are all very suitable to the Day, the *First Lesson* for the *Morning* gives an account of the Institution of *Circumcision*; and the *Gospel* of the *Circumcision* of Christ, the *First Lesson* at *Evening* and the *Second Lessons* and *Epistle*, all tend to the same end, viz. that since the *Circumcision* of the *Flesh* is now abrogated, God hath no respect of Persons, and requires no more of us than the *Circumcision* of the *Heart*.

SECT. 6.

## Sect. 6. Of the Epiphany.

THE Word [*Epiphany*] in *Greek* signifies *Manifestation*, and was at first us'd both for *Christmas-day* when *Christ* was manifested in the *Flesh*, and for this day (to which it is now more properly appropriated) when he was manifested by a *Star* to the *Gentiles*; from which Identity of the Word, some have concluded that the Feasts of *Christmas-day* and the *Epiphany* were one and the same; but that they were two different Feasts observ'd upon two several days is plain from many of the Fathers (c).

§ 2. It is set apart in commemoration of three great *Manifestations* of our Saviour, all which, St *Chrysostom* tells us, happen'd on the same day, though not in the same year; The first of which was his *Manifestation by a Star*, which conducted the *Wise Men to him and worship him*, which we commemorate in the *Gospel*. The second *Manifestation* was that of the *Glorious Trinity* at his *Baptism* mention'd in the *second Lesson at Morning Prayer*. The *second Lesson at Evening Service* contains the third which was the *Manifestation of the Glory and Divinity of Christ*, by his miraculous turning *Water into Wine*. The *First Lessons* contain Prophecies of the increase of the Church by the abundant access of the *Gentiles*, of which the *Epistle* contains the completion giving an account of the *Mystery of the Gospel's* being reveal'd to them.

The Lessons,  
Epistle, and  
Gospel.

## Sect. 7. Of the Sundays after the Epiphany.

FROM *Christmas* to *Epiphany*, the Church's design in all her proper *Services* is to set forth the *Humanity* of our Saviour, and to manifest him in the *Flesh*; but from the *Epiphany* to *Septuagesima* Sunday (especially in the four following Sundays) she endeavours to manifest his *Divinity*, by recounting to us in the *Gospels* some of his first *Miracles* and *Manifestations of his Deity*: The design of the *Epistles* is to excite us to imitate *Christ*, as far as we can, and to manifest our selves his *Disciples*, by a constant practice of all *Christian Virtues*.

## Sect. 8. Of Septuagesima, Sexagesima, and Quinquagesima Sundays.

AMONG the several reasons given for the names *why so call'd*. of these Sundays, the most probable seems to be this: The first Sunday in *Lent*, being *forty* days before *Easter*, was for that reason call'd *Quadragesima* Sunday, which in Latin signifies *Forty*; now *Fifty* being the next round number above *Forty* as *Sixty* is to *Seventy*, and *Seventy* to *Sixty*, therefore the Sunday immediately preceding *Quadragesima* Sunday, being further from

(c) Aug. Serm. 102. Tom. 5. col. 914. F. Greg. Naz. in S. Lumn. Orat. 39. Tom. 1. p. 624. B. & in alii.

*Easter* than that was, was call'd *Quinquagesima* (or *Fifty*) Sunday, which also wanted but one day of being just *Fifty* days before *Easter*; and the two foregoing Sundays, being still further distant, were for the same reason call'd *Sexagesima* and *Septuagesima* (*Sixty* and *Seventy*) Sundays.

*How formerly observ'd.*

§. 2. The observation of these days and the weeks following are doubtless as ancient as the times of *Gregory the Great*; they were at first appointed as *Preparatives* to the *Lenten* Fast, and those of the strictest Lives observ'd them as times of *Humiliation* and *Fasting*, though the generality of the People did not begin their Fasts till *Ash-wednesday*.

*The Epistles.*

§. 3. The *Epistles* for these days are plainly suitable to the times, they are all taken out of *St Paul's* *Epistles* to the *Corinthians*; the two first perswade us to Acts of *Mortification* and *Penance*, by proposing to us *St Paul's* Example; but because all *bodily Exercises without Charity profit us nothing*, therefore the Church in the *Epistle* for *Quinquagesima* Sunday, recommends *Charity* to us, as a necessary Foundation for all our other Acts of Religion.

*The Gospels.*

The design of the *Gospels* is much the same with that of the *Epistles*, that for *Septuagesima* Sunday tells us by way of Parable, that all that expect to be rewarded hereafter, must perform these Religious Duties now; and to all those who have been so idle as to neglect their Duties all their life time hitherto, it affords comfort by assuring them, they may still entitle themselves to a reward, if they will now set about them with Diligence and Sincerity. The *Gospel* for *Sexagesima* Sunday in another Parable admonishes us to be careful and circumspect in the performance of our Duty, since there is scarce One in Four who profess Religion, that brings forth Fruit to Perfection. And lastly the *Gospel* for *Quinquagesima* Sunday shews us how we are to perform these Duties, advising us by the example of the Blind Beggar to add Faith to our *Charity*, and to continue incessant in our Prayers and not to despair of the acceptance of them, because we are not immediately heard, but to cry so much the more, *Jesus, thou Son of David, have mercy on us*.

*Shrove-Tuesday, why so call'd.*

§. 4. The *Tuesday* after *Quinquagesima* Sunday is generally call'd *Shrove Tuesday*, which in the old *Saxon* Language signifies a time of *Confession*, because on this day the People us'd formerly to make their *Confessions* to the Priest in order to be enjoin'd *Penance* for the *Lent* following.

### Sect. 9. Of the forty days of Lent.

*The necessity of some set time for Humiliation.*

THOUGH it ought to be the constant endeavour of a Christian to observe his Duty at all times, and to have always a great regard to what God requires of him, yet, considering the great Corruption of the World, and the Frailty of our Nature, and how often



often we transgress the Bounds of our Duty, and how backward we are to cross our fleshly Appetites, 'tis very expedient we should have some *solemn Season* appointed for the examining our Lives and the Exercise of Repentance.

§. 2. And accordingly we find that from the very *The Antiquity* first Ages of Christianity it was customary for the *of it.* Christians to set apart some time for *Mortification* and *Self-denial*, to prepare themselves for the Feast of *Easter*. *Irenaeus* who liv'd but *Ninety Years* from the Death of *St John*, and convers'd familiarly with *St Polycarp*, as *Polycarp* had with *St John*, has happen'd to let us know, though incidentally, that as it was observ'd in his time so it was in that of his Predecessors (d).

§. 3. It was at first observ'd with great variety as to *Variouſly ob-* the *Length* of it, some fasting so many *Days*, others *serv'd at first.* so many *Weeks*, and others again so many *Days* in each *Week* (e): but 'tis most probably thought that this Fast was first call'd *Τεσσαράκωσι* or *Quadragesima*, not because it continu'd *forty days*, but *forty hours*, beginning about *twelve* on *Fryday* (the time of our Saviour's falling under the power of Death) and continuing till *Sunday Morning*, the time of his rising again from the Dead. But afterwards it was enlarg'd to a longer time, drawn out into more *Days* and then *Weeks*, till it was at last fix'd to *forty Days*; which *why limited to* number seems very anciently to have been appropriated *Forty Days.* to Repentance and Humiliation. For not to reckon up the *forty Days* in which God drown'd the World; *Gen. 7. 4.* or the *forty Years* in which the Children of *Israel* did Penance in the Wilderness; *Numb. 14. 34.* or the *forty Stripes* by which Malefactors were to be corrected; *Deut. 25. 3.* whoever considers that *Moses* did, not *once* only, fast this number of *Days*; *Deut. 9. 9, 18, 25.* that *Elias* also fasted in the Wilderness the same space of time; *1 Kings 19. 8.* that the *Ninevites* had precisely as many *Days* allow'd for their Repentance; *Jonah 3. 4.* and that our blessed *Saviour* himself when he was pleas'd to fast observ'd the same length of time; *Mat. 4. 2.* whoever, I say, considers these things, cannot but think that this number of *Days* is very suitable to extraordinary Humiliation.

§. 4. It receives it's Name from the time of the Year *why call'd* wherein 'tis observ'd, *Lent*, in the old *Saxon* Language *Lent.* signifying *Spring*, being now us'd to signify this *Spring-Fast*, which always begins so that it may end at *Easter*, partly to *why to end at* remind us of our Saviour's Sufferings which ended at *Easter.* his Resurrection, and partly to prepare us for a worthy receiving the *Lord's Supper*, it having always been a strict order of the Church that all Christians whatsoever should receive that Holy Sacrament at the great Festival of *Easter*.

§. 5. During this whole season the Primitive Christians us'd to give the most publick Testimonies of *Sorrow* and Repentance, and to shew the greatest Signs *How observ'd by the Primitive Christians.*

(d) Euseb. Hist. Eccl. l. 5. c. 24. p. 192. D. (e) Ibid.

of Humiliation that can be imagin'd; No *Marriages* were allow'd of, nor any thing that might give the least occasion to Mirth or Chearfulness (f), inasmuch that they would not celebrate the *Memories* of the *Apostles* or *Martyrs*, that happen'd within this time, with the usual Solemnity (g). They lay in Sackcloth and Ashes, they disfigur'd their Bodies with a neglected uncleanness, and dejected their Minds with Grief; they us'd no other Food but what was necessary to keep up Life, and frequently nourish'd their Prayers with rigorous Fasting (h); Some abstaining from Flesh and Wine, others, especially the *Greeks*, forbearing all Fish likewise as well as Flesh: Some contented themselves with Eggs and Fruits, others forbore both, and liv'd upon Bread, Herbs and Roots; but all agreed in this, viz. that whereas at other seasons their Fasts continu'd but till three in the Afternoon, they would not on any day in *Lent* eat till the *Evening*, and then such Food as was least delicate (i).

### Sect. 10. Of Ashwednesday, or the First Day of Lent.

why Lent begins on this day.

THE First Day of Lent had formerly two names, one of which was *Caput Jejunii*, the Head of the Fast, the other *Dies Cinerum*, Ashwednesday.

The first compellation was given because Lent began on that Day, for since it was never the Custom of the Church to fast on *Sundays* (whereon we commemorate so great a Blessing as our Saviour's Resurrection) therefore we begin Lent on this Day to supply the Room of those *Sundays*; for if you deduct out of the six Weeks of Lent the six *Sundays* there will remain but thirty six Fasting-days, to which these four of this Week being added make up the exact number of Forty.

why call'd Ashwednesday.

§. 2. The Name of *Ashwednesday* proceeded from a custom in the ancient Discipline which began very early to be exercis'd on this Day; An account whereof we have in *Gratian* (k) as follows.

On the first day of Lent the Penitents were to present themselves before the Bishop cloath'd with Sackcloth, with naked Feet, and Eyes turn'd to the Ground; and this was to be done in the presence of the principal of the Clergy of the Diocese, who were to inspect the Sincerty of their Repentance. These introduc'd them into the Church, where the Bishop all in tears, and the rest of the Clergy repeated the seven Penitential Psalms. Then rising from Prayers, they threw ASHES upon them, and covered their Heads with Sackcloth, and then with mournful Sighs declar'd to them, That as Adam was thrown out of Paradise, so they must be thrown out of the Church. Then the Bishop commanded the Officers to turn them out of the Church-doors; And all the Clergy followed after repeating that curse upon Adam, In the Sweat of thy Brows, thou shalt

(f) Concil. Laod. Can. 52. Tom. 1. col. 1506. C.

(g) Ibid. Can. 51.

(h) Tertull.

de Pœnit. passim.

(i) Epiphani. Expos. Fœd. Cathol. c. 22. Tom. 1. p. 1105. C.

(k) 1. Part.

Decr. Dist. 50. c. 64. Tom. 1. p. 331.

*eat thy Bread.* The like Pennance was inflicted upon them the next time the Sacrament was administred, which was the Sunday following. And all this was done to the end that the Penitents, observing how great a disorder the Church was in by reason of their Crimes, should not lightly esteem of Pennance.

§. 3. Though this Discipline was severe yet the many good Consequences of it shew'd it worthy the imitation of all Churches in succeeding Ages, and Ours in particular heartily bewails the want of it, but till she can be so happy as to succeed in discharging those obligations she lies under to restore it, she supply's that want by adding to her ordinary Service a very proper and suitable Office call'd the *Commination*, which shall be treated of hereafter in it's turn.

§. 4. In the ordinary *Morning and Evening Service* The Psalms. instead of the *Psalms for the Day*, are appointed six of *David's Penitential Psalms* (the *seventh* being us'd in the Office of *Commination*) concerning which we need only observe, that they are the very Forms wherein that Royal Prophet express'd his Repentance, and were all compos'd by him in times of Affliction, and contain Supplications and Prayers to be deliver'd from all temporal and Spiritual Enemies; and have for this reason been very much esteem'd of in the Church in all Ages (*1*), and were always thought proper to be us'd in times of Humiliation and Repentance.

§. 5. For the *Epistle* is read part of *Joel*, which, together with the *Gospel*, cautions us to be very careful, that, whilst we seem to be ready at all *external* Signs of Sorrow, we be not void of *internal* Contrition.

§. 6. There are no proper *Lessons* appointed for this day, which I presume proceeded from an oversight of the Compilers.

### SECT. II. *Of the Sundays in Lent.*

THOUGH the Church allows us to interrupt our Fasts on the *Sundays in Lent*, by reason of the eminency of those days, yet lest the pleasantness of those Intervals should entice us to a discontinuance of our Mortification and Abstinence on the returning Week-days, when we ought to renew it with the greater Zeal, she takes care to remind us of the Duties we have undertaken, and therefore in the *Epistles* sets before us the obligations we lye under of returning to our Acts of Self-denial and Humiliation; but because all this without *Charity* is nothing worth, the *Gospels* are design'd to excite us to the exercise of that great Duty in all its branches, by proposing to us the example of our great Lord and Master the Blessed *Jesus*, who not only fasted and withstood the greatest temptations of doing Evil in his own Person (*m*), but went about seeking opportunities of doing good to others,

(1) Greg. Mag. Comment. in 7 Psalm. pan. Tom. 3. col. 369. &c. (m) Gosp. for the first Sunday in Lent.



healing the Sick (*n*), feeding the hungry (*o*), blessing those that curs'd him (*p*), and doing good to those that despitefully us'd him (*q*); in all which actions we are, at this time especially, bound to imitate him.

### Sect. 12. Of the Ember-Weeks.

The Original  
of them.

**T**HE first Season of the *Ember-days* falling after the *First Sunday in Lent*, I shall take this opportunity to speak a word or two of them: Which are certain Days set apart for the consecrating to God the four Seasons of the Year, and for the imploring his Blessing by Fasting and Prayer upon the *Ordinations* perform'd in the Church at those times; in conformity to the Practice of the *Apostles* who, when they separated Persons for the Work of the Ministry, pray'd and fasted before they laid on their hands (*r*); and the first Christian Bishops us'd to appoint Fasting and Prayer when they conferr'd *Holy Orders*, which in the first planting of the Gospel was done as there was occasion, but as soon as the Church was settled, the *Ordination* of Ministers was affix'd to certain set times, which was the Original of these four Weeks of Fasting, now call'd *Ember-Weeks* (as some think) from a *German* word which imports

*Abstinence*: others are of the opinion that they are so call'd, because it was customary among the Ancients to accompany their Fastings with such Humiliations, as were express'd by sprinkling Ashes upon their Heads, or sitting on them; and when they broke their Fasts on such days to eat only Cakes bak'd upon *EMBERS*, which were therefore call'd *Ember-Bread*: But the most probable Conjecture is that of Dr *Mareschal*, who derives it from the *Saxon* word importing a *Circuit* or *Course*, so that these Fasts being not occasional, but returning every year in certain *Courses*, may properly be said to be *Ember-Days*, i. e. *Fasts in Course* (*s*).

At what times  
observ'd.

§. 2. They were formerly observ'd in several Churches with some Variety, but were at last settled by the Council of *Placentia*, A. D. 1095. to be the *Wednesday*, *Fryday* and *Saturday* after the *first Sunday in Lent*, after *Whitsunday*, after the 14<sup>th</sup> of *September*, and the 13<sup>th</sup> of *December* (*t*); and at these very times they are all still observ'd, and by a Statute Law a Penalty is laid on all those that eat flesh on these days (*u*).

Why Ordinations  
are fix'd to  
these times.

§. 3. The Reasons why the *Ordination* of Ministers are fix'd to these set times of Fasting are these. -- *First*, That as all Men's Souls are concern'd in the ordaining a fit *Clergy*, so all may join in Fasting and Prayer for a Blessing upon it. *Secondly*, That both *Bishops* and *Candidates* knowing the time may prepare themselves for this great Work. *Thirdly*, That no Vacancy may remain long unsupply'd. *Lastly*, That the People, knowing the times, may, if they please, be present, either to approve

(*n*) for the 2<sup>d</sup>. (*o*) for the 4<sup>th</sup>. (*p*) for the 3<sup>d</sup>. (*q*) for the 5<sup>th</sup>. (*r*) Act. 13.3.  
(*s*) In his *Observations upon the Saxon Gospels*. p. 328. 329. (*t*) *Concil. Tom. 10. col.*  
502. B. (*u*) *Stat. Edward 6. An. 3<sup>tie</sup>. cap. 19.*

the Choice made by the Bishop, or to object against those whom they know to be unworthy; which Primitive Priviledge is still reserv'd to the People in this well constituted Church.

Sect. 13. *Of the Passion-Week.*

THE Sunday before *Easter* is call'd *Palm-Sunday*, because on this day Christ rode into *Jerusalem*, and the People cut down *Palm-Branches* and strew'd them in the way (w). Palm-Sunday  
why so call'd.

§. 2. The whole Week was call'd by the Christians *the Great Week*, not because it had more Hours or Days in it than any other Week, but because in this Week was transacted an Affair of the *Greatest* importance to the happiness of Man, and Actions truly *Great* were perform'd to secure his Salvation; Death was conquered, the Devil's Tyranny was abolish'd, the partition Wall betwixt *Jew* and *Gentile* was broken down, and God and Man were reconcil'd (x): It was also call'd *the Holy Week*, from those devout Exercises which Christians employ'd themselves in upon this occasion. They apply'd themselves to Prayer both in publick and private, to hearing and reading God's Holy Word, and exercising a most solemn Repentance for those Sins which crucified the Lord of Life: they observ'd the whole Week with great strictness of Fasting and Humiliation, insomuch that to break their Fast before Cockrowing, or at soonest till Midnight, any time this Week, was look'd upon as a Piece of great Prophaneness and Intemperance (y). And several of the Christian *Emperors*, to shew what Veneration they had for this holy Season, caus'd all Law-suits to cease, and Tribunal Doors to be shut, and Prisoners to be set free (z), thereby imitating their great Lord and Master, who by his death at this time deliver'd us from the prison and chains of Sin. Passion Week.  
How formerly  
observ'd.

§. 3. The Church of *England* uses all the means she can to retain this decent and pious Custom, and hath made sufficient provision for the exercise of the Devotion of her Members in publick, calling us every day this week to meditate upon our Lord's Sufferings, and collecting in the *Lessons*, *Epistles* and *Gospels* most of those portions of Scripture that relate to this tragical Subject, to increase our Humiliation by the consideration of our Saviour's; to the end that with penitent hearts and firm Resolution of dying likewise to Sin, we may attend our Saviour through the several Stages of his bitter Passion. How observ'd by  
the Church of  
England.

Sect. 14. *Of the Thursday before Easter.*

THIS Day is call'd. [*Dies Mandati*,] *Mandate* or *Maundy-Thursday* from the *Commandment* which our Saviour gave his Apostles to com- Maundy-  
Thursday  
why so call'd.

(w) *Ibid.* Hispal. *de Offic. Eccles.* l. 1. c. 27. (x) Chrys. *Hom.* 30. in Gen. 11. 1. Tom. 1. p. 235. (y) Dionys. Alex. *Ep. ad Basilid.* Can. 1. in *Bevereg. in Can. Apost.* Tom. 2. p. 1. (z) *Cod. Theod. lib.* 9. Tit. 35. *de quaestione.* 4. Tom. 3. p. 252.

morate the Sacrament of his Supper, which He this day instituted after the Celebration of the *Passover*: or as others think from that *New Commandment*, which he gave them to love one another, after he had *washed their Feet* in token of the Love he bore to them, as is recorded in the *second Lesson* at Morning-Prayer; in imitation of which action, and as a token of their own Humility, the *Kings* and *Queens* of *England* do still either by themselves or their *Almoner* wash the Feet of certain poor people on this day.

The Epistle  
and Gospel.

§. 2. The *Gospel* for this Day is suitable to the time, as treating of our Saviour's Passion; but the *Epistle* is something different, for it contains an account of the Institution of the *Lord's Supper*, and was appointed because that Blessed Sacrament was always celebrated on this day in commemoration of its being first instituted thereon.

The Form of  
reconciling Pe-  
nitents.

§. 3. On this Day the Penitents that were put out of the Church upon *Wednesday* were receiv'd again into the Church, partly that they might be partakers of the Holy Communion, and partly in remembrance of our Lord's being on this day apprehended and bound, thereby working our deliverance and freedom.

The Form of reconciling Penitents was this. The *Bishop* went out to the Doors of the Church where the Penitents lay prostrate upon the Earth, and thrice in the name of Christ call'd them, *Come, Come, Come, ye Children, hearken to me, I will teach you the Fear of the Lord*: then after he had pray'd for them and admonish'd them, he reconcil'd them and brought them into the Church. The Penitents, thus receiv'd, trim'd their heads and beards, and laying off their penitential weeds, recloath'd themselves in decent apparel.

The Church-  
Doors always  
set open on this  
day.

§. 4. It may not be amiss to observe that the *Church-doors* us'd to be all set open on this day, to signify that Penitent Sinners coming from North or South or any part of the World should be receiv'd to Mercy, and the Church's Favour.

### Sect. 15. Of Good-Friday.

why so call'd.

THIS Day receiv'd it's name from the blessed Effects of our Saviour's Sufferings which are the Ground of all our Joy, and from those unspeakable GOOD things, he hath purchas'd for us by his Death, whereby the Blessed *Jesus* made Expiation for the Sins of the whole World, and by the shedding his own Blood, obtain'd eternal Redemption for us.

why observ'd as  
a Fast.

§. 2. The Commemoration of our Saviour's Sufferings hath been kept from the very first Age of Christianity (a), and was always observ'd as a Day of the strictest *Fasting* and *Humiliation*, not that the Grief and Affliction they then ex-

(a) Euseb. Hist. Eccl. lib. 2. cap. 17. p. 57. B. Apost. Const. l. 5. c. 13. l. 8. c. 33.



press'd did arise from the Loss they sustain'd, but from a Sense of the Guilt of the Sins of the whole World, which drew upon our blessed Redeemer that painful and shameful Death of the Cross.

§. 3. The *Gospel* for this day is taken out of *St John* The Gospel why rather than any other Evangelist, because he was the only one that was present at the Passion, and stood by the Cross while others fled, and therefore the Passion being as it were represented before our Eyes, his Testimony is read who saw it himself, and from whose Example we may learn not to be ashamed or afraid of the Cross of Christ (b). --The Epistle proves from the Insufficiency of the Jewish Sacrifices, that they only typified a more sufficient one, which the Son of God did as on this day offer up, and by one oblation of himself then made upon the Cross, compleated all the other Sacrifices (which were only Shadows of this) and made full Satisfaction for the Sins of the whole World. In Imitation of which infinite Love, the Church endeavours to shew her Love to be boundless and unlimited, by praying in one of the proper Collects, that the Effects of Christ's Death may be as universal as the design of it, viz. that it may tend to the Salvation of all, Jews, Turks, Infidels and Hereticks. The Epistle. The Collect.

§. 4. How suitable the proper *Psalms* are to the Day, is obvious to any one that reads them with a due Attention, they were all compos'd by *David* in times of the greatest Calamity and Distress, and do most of them belong mystically to the Crucifixion of our Saviour, especially the *twenty second* which is the first for the *Morning*, which was in several passages literally fulfill'd by his Sufferings, and either part of it, or all recited by him upon the Cross (c).

§. 5. The *first Lesson* for the *Morning* is *Gen. 22.* containing an account of *Abraham's* readiness to offer up his Son *Isaac*, thereby typifying that perfect oblation which was this day made by the Son of God. The *second Lesson* is *St John 18.* which needs no application. The *first Lesson* for the *Evening* (*Isai. 53.*) contains a clear Prophecy of the Passion of Christ, and of the benefits which the Church thereby receives. The *second Lesson* is *1 Pet. 2.* exhorting us to *Patience* under Afflictions from the Example of Christ who suffer'd so much for us. The Lessons.

### SECT. 16. Of Easter-Eve.

**T**HIS *Eve* was in the ancient Church celebrated with more than ordinary Devotions, with solemn Watchings, with multitudes of lighted Torches both in their Churches and their own private Houses, and with the general Resort and Confluence of all Ranks, of the Magistrates as well as the People (d). At *Constantinople* 'twas observ'd How observ'd in the Primitive Church.

(b) Rupertus de Officiis divinis. l. 6. c. 6. (c) See St Matt. 27. 35, 43, 46. (d) Greg. Naz. Orat. 42. Tom. 1. p. 676. D.

with most magnificent Illuminations, not only within the Church but without. All over the City lighted Torches were set up, or rather Pillars of Wax, which gloriously turn'd the Night into Day (e), which was design'd as a Forerunner of that great Light, even the *Sun of Righteousness* which the next day arose upon the World.

As the Day was kept as a strict Fast, so the *Vigil* continued at least till *Midnight*, the Congregation not being dismiss'd till that time (f), it being a Tradition of the Church that our Saviour rose a little after *Midnight*; but in the *East* the *Vigil* lasted till *Cock-crowing*, the time being spent in reading the Law and the Prophets, in expounding the Holy Scriptures, and in baptizing the *Catechumens* (g).

How observ'd by  
the Church of  
England.

§. 2. Such decent Solemnities would in these days be look'd upon as *Popish* and *Antichristian*, for which reason, since they are only indifferent (though innocent) Ceremonies, the Church of *England* hath laid them aside; but for the Exercise of the Devotions of her true Sons, she retains as much of the Primitive Discipline as she can, advising us to fast in private, and calling us together in publick, to meditate upon our Saviour's *Death, Burial* and *Descent into Hell*, which *Article of our Faith*, the publick Service of the Church this day confirms, the *Gospel* treating of Christ's *Body lying in the Grave*, the *Epistle* of his *Soul's Descent into Hell*.

### SECT. 17. Of Easter-Day.

when first ob-  
serv'd, and  
why so call'd.

THAT in and from the times of the *Apostles* there has been always observ'd an Anniversary Festival in Memory of Christ's Resurrection (which from the old *Saxon* Word *Oster*, signifying to rise, we call *Easter-day* or the *Day of the Resurrection*, or (as others think) from one of the *Saxon* Goddesses call'd *Easter*, which they always worshipp'd at this time of the Year) no Man can doubt that hath any insight into the Affairs of the Ancient Church. In those purer times, the only Dispute being not about the thing, but the particular *Time* when the Festival was to be kept. The State of which Controversy was briefly this.

The State of the  
Controversy a-  
bout the time  
of keeping Ea-  
ster.

§. 2. The Churches of *Asia* kept their *Easter* upon the same Day the *Jews* celebrated their *Passover*, viz. upon the 14th day of their first Month *Nisan*, which Month began at the *New Moon* next to the *Vernal Equinox* (h), and this they did upon what day of the Week soever it fell; and were from thence call'd *Quartodecimans*, or such as keep *Easter* upon the 14th day after the *Phase* or appearance of the *Moon*. The other Churches, especially those of the *West*, did not follow this Custom, but kept their *Easter* upon the *Sunday*

(e) Euseb. vit. Const. lib. 4. cap. 22. p. 536. A. (f) Const. Apost. l. 5. c. 18.  
(g) Const. Apost. l. 5. c. 14, 17, 18. (h) Joseph. Antiquit. Judaic. l. 3. c. 10.

following

Following the *Jewish Passover*, partly the more to honour the day, and partly to distinguish between *Jews* and *Christians*. These latter pleaded to themselves *Apostolical Tradition*, the *Asiatics* the practice of the *Apostles* themselves (i).

This Difference was the Occasion of great Bustles in the Church which continued till the time of *Constantine* the Great, who for that and some other reasons summon'd the great Council of *Nice*, wherein this Question was solemnly determin'd, and *Easter* ordain'd to be kept upon one and the same day throughout the World, not according to the Custom of the *Jews*, but upon the *Lord's Day* next following their *Passover*; and by the said *Nicene Council*, the *Paschal Canons* were establish'd as follows;

1. *That the One and twentieth day of March shall be accounted the Vernal Æquinox.*
2. *That the Full Moon happening upon, or next after, the one and twentieth day of March, shall be taken for the Full Moon of Nisan.*
3. *That the Lord's Day next following that Full Moon shall be Easter-day.*
4. *But if the Full Moon happen upon a Sunday, Easter-day shall be the Sunday after (k).*

§. 3. Agreeable to these is the *Rule for finding Easter* in our Sacred Liturgy. But here we must observe that for want of better skill in *Astronomy* in those times, they first ty'd the *Æquinox* to the 21<sup>st</sup> of *March*, and 2<sup>dly</sup> they computed the *New* and *Full Moons* according to the *Golden Numbers* in those Days: From whence arose two Errors: For 1<sup>st</sup> the *Æquinox* is come back between 11 and 12 days, viz. to the 9<sup>th</sup> or 10<sup>th</sup> of *March*; and 2<sup>dly</sup>, the *New* and *Full Moons* so grossly computed by the *Golden Numbers* differ from exact *Astronomical* Calculation in these times 3 or 4 days. As for Instance; Last year, viz. 1709. the *Golden Number* was 19. and that stands in our Church Calendar against *April* the 4<sup>th</sup> for the *New Moon*; and consequently *April* the 17<sup>th</sup> being the 14<sup>th</sup> day from thence inclusive, was the Day of the *Full Moon*, which being *Sunday*, *Easterday* was not till the *Sunday* following viz. *April* the 24<sup>th</sup>: but the *Full Moon*, according to exact *Astronomical* Calculation, was *April* the 13<sup>th</sup> in the Morning, full 4 days sooner, and consequently *Easter-day*, according to the 3<sup>d</sup> of the foresaid Rules, ought to have been on *April* the 17<sup>th</sup>.

The Rule for finding Easter erroneous.

(i) Euseb. Hist. Eccl. l. 5. c. 23, 24. p. 190. &c. (k) Note, that these Rules are not to be found among the *Nicene Canons*; but they are often mention'd by *After-Writers* as belonging to that Council, and were, from that time, the standing Rule of the Church for finding Easter.



About 200 years after the *Nicene Council* this following Table was compos'd by *Dionysius Exiguus* a Roman; and by a Council holden a little after at *Chalcedon*, it was agreed that the Sunday next following the *Paschal Limits* answering the *Golden Numbers*, as they are exprels'd in this Table, should be *Easter-day*, and that whosoever celebrated *Easter* on any other day should be accounted an Heretick: But yet this *Pascha Dionysianum* doth often differ from the *Pascha Nicenum*, though it was adjudg'd agreeable in those times.

And according to this Table hath *Easter* been observ'd ever since the Year of Christ 534. or thereabouts, and never kept otherwise till *Anno* 1582. at which time Pope *Gregory* the 13<sup>th</sup> reform'd the Calendar, and brought back the *Vernal Equinox* to the 21<sup>st</sup> of *March*, as it was at the time of the *Nicene Council*: So that it appears that the *Roman Church*, keeping their *Easter* next after the 21<sup>st</sup> of *March* as their Calendar is now reform'd, observes it exactly according to the use of the *Primitive Church*. As for Instance; Last year, 1709. the first *Full Moon* after the *Vernal Equinox* was on *March* the 14<sup>th</sup> in our Account, but on the 25<sup>th</sup> in the *Gregorian*, and the *Sunday* following, being our 20<sup>th</sup> day, but their 31<sup>st</sup>, was also *Easter* in the *Foreign Account*, but our *Easter* was five Weeks later. Again, in the Year 1717, the first *Full Moon* after the *Vernal Equinox* will be on *March* the 16<sup>th</sup>, and the next day being *Sunday* ought to be *Easter-day*, and will be so in the *Foreign Account*, but our *Easter* will be again 5 Weeks later, viz. *April* 21<sup>st</sup>; for the *Golden Number* for that Year being 8, the *Paschal Limit* (as we find in the Table) is *April* the 18<sup>th</sup>, which being *Thursday*, the next *Sunday* will be *April* 21<sup>st</sup>. From all which Instances it sufficiently appears how necessary it is that such vulgar and erroneous Computations should be reform'd, and an exact Correction be made, whereby our *Months* and *Days* might be correspondent to the *Sun's* true Place and Motion, and *Easter* be exactly kept according to the Intentions of the Ancient Fathers of the *Primitive Church*. So much for the time of keeping *Easter*;

§. 4. As for the manner of observing it we find that it was always accounted the *Queen* or *Highest* of *Festivals*, and celebrated with the greatest Solemnity. In the *Primitive* times the Christians of all Churches on this day us'd this Morning Salutation, *Christ is risen*; to which those

The Anthems instead of the Venite Exultemus why appointed.

The Paschal Limits answering the Golden Numbers.

G. N.	The Paschal Limits.
1	April 5.
2	March 25.
3	April 13.
4	April 2.
5	March 22.
6	April 10.
7	March 30.
8	April 18.
9	April 7.
10	March 27.
11	April 15.
12	April 4.
13	March 24.
14	April 12.
15	April 1.
16	March 21.
17	April 9.
18	March 29.
19	April 17.

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that were saluted, answer'd, *Christ is risen indeed*; or else thus; *And hath appear'd unto Simon. Luke. 24. 34.* In imitation of which solemn Custom, instead of the 95th Psalm at Morning Prayer, we salute one another in *Anthems* to the same purpose, and mutually exhort one another to *keep the Feast*: the Mysteries of which we proceed to celebrate in the proper *Psalms*.

§. 5. The *Psalms* for the *Morning* are Ps. II. LVII. CXI. The *Psalms*. The first of which was compos'd by *David* upon his being triumphantly settled in his Kingdom, after some short opposition made by his Enemies; but it is also (as the *Jews* themselves confess) a Prophetical Representation of *Christ's* Inauguration to his *Regal* and *Sacerdotal* Offices, who, after he had been violently oppos'd, and even crucified by his Adversaries, was rais'd from the Dead, by the Power of his Father, and exalted to those great Offices, in the successful Exercise whereof our Salvation consists. The LVII Psalm was occasion'd by *David's* being deliver'd from *Saul*, by whom he was pursued after he had been so merciful to him in the Cave when he had it in his power to destroy him, and in a mystical Sense contains *Christ's* Triumph over *Death* and *Hell*. The last Psalm for the *Morning* is a Thanksgiving to God for all his marvellous Works of our *Redemption*, of which the *Resurrection* of *Christ* is the chief, and therefore though this Psalm does not peculiarly belong to this Day, yet it is very suitable to the Business of it.

The *Psalms* for *Evening* Prayer are CXIII. CXIV. CXVIII. The CXIII. was design'd to set forth in several particulars the admirable Providence of God, (which being never more discernable than in the great work of our *Redemption*) this Psalm can never be more seasonably recited. The CXIV Psalm is a Thanksgiving for the deliverance of *Israel* out of *Egypt*, which, being a Type of our deliverance from *Death* and *Hell*, makes this Psalm very proper for this Day. The last Psalm for the Day is the CXVIII. which is suppos'd to have been compos'd at first upon account of the undisturb'd Peace of *David's* Kingdom, after the Ark was brought into *Jerusalem*, but it was secondarily intended for our *Saviour's Resurrection*, to which we find it apply'd both by *St Matthew* and *St Luke* (1).

§. 6. The first Lessons for the *Morning* and *Evening* Service contain an account of the *Passover*, and of the *Israelites* deliverance out of *Egypt*, both very suitable to the Day: for by their *Passover* *Christ* our *Passover* was prefigur'd, and the deliverance of the *Israelites* out of *Egypt*, and the drowning of *Pharaoh* and his Host in the *Red Sea*, was a Type of our deliverance from *Death* and *Sin*, which is done away by our being baptiz'd with Water into *Christ*. The Gospel and the second Lesson for the *Evening* give us the full Evidence of *Christ's* Returrection; and the Epistle and the second Lesson for the *Morning* teach us what use we must make of it.

The Lessons,  
Epistle and  
Gospel.

(1) S. Matt. 21. 42. Acts. 4. 11.

## Sect. 18. Of the Munday and Tuesday in Easter-week.

The whole time  
between Ea-  
ster and Whit-  
suntide for-  
merly observ'd.

**A**MONG the Primitive Christians this *Queen of Feasts*, as those Fathers call it, was so highly esteem'd, that it was solemniz'd 50 days together even from *Easter* to *Whitsuntide* (m); during which whole time, *Baptism* was conferr'd, all *Fasts* were suspended and counted unlawful, they pray'd *Standing* (as they were wont to do every Lord's Day in token of Joy) thereby making every one of those days in a manner equal to *Sunday*. As Devotion abated this Feast was shortned, yet long after *Tertullian*, even to *Gratian's* time and downwards, the whole *Weeks* of *Easter* and *Whitsuntide* were reckon'd as *Holy-days* (n). And our Church though she hath appointed *Epistles* and *Gospels* for the *Munday* and *Tuesday* only of this *Week*, which contain full Evidences of our Saviour's Resurrection, yet she seems to recommend the observing of the whole *Week* for *Holy-days*, by prescribing the *Communion* to be celebrated every day for eight days together after, as may be gather'd from the proper *Preface* appointed in the *Communion Office*, which is never to be us'd but when the *Lord's Supper* is administred.

Easter-week  
why so solemnly  
observ'd.

§. 2. The Occasion of this *Weeks* Solemnity was principally intended for the expressing our Joy for our Lord's Resurrection: But among the Ancients there was another peculiar Reason for the more solemn Observation of this Week. For except in Cases of Necessity they administred *Baptism* at no other times than *Easter* and *Whitsuntide*; at *Easter* in memory of *Christ's Death* and *Resurrection* (correspondent to which are the two parts of the Christian Life represented in *Baptism*, dying unto Sin and rising again unto Newness of Life;) and at *Whitsuntide* in memory of the *Apostles* being then baptiz'd with the Holy Ghost and with Fire; and of their having themselves at that time baptiz'd 3000 Souls, *Acts* 2. 41. this Communication of the Holy Ghost to the Apostles being in some measure represented and convey'd by *Baptism*. After these times they made it part of their Festivity the *Week* following to congratulate the access of a new *Christian* Progeny, the *New-Baptiz'd* coming each day to Church in white Garments with Lights before them, in token that they had now laid aside their Works of Darknes and were become the *Children of Light*, and had made a resolution to lead a new, innocent, and unspotted Life (o). At Church Thanksgivings and Prayers were made for them, and those that were at years of discretion (for in those times many such came in from *Heathenism*) were instructed in the Principles and Ways of Christianity. But afterwards when

(m) Tert. de Baptism. c. 19. p. 232. de Jejunis c. 14. p. 552. B. de Idol. c. 14. p. 94. B. de Coron. Mil. c. 3. p. 102. A. Concil. Nicen. Can. 20. Tom. 2. col. 37. (n) Gratian. De Consecr. Dist. 3. c. 1. p. 2421. & c. 10. p. 2425. (o) Ambr. de Initiand. c. 7. Tom. 4. col. 348. Tert. de Baptism. c. 19. p. 232. A. B.



most of the Baptiz'd were *Infants*, and so not capable of such Solemnities, this Custom was altered, and Baptism administred at all times of the year, as at the beginning of Christianity.

§. 3. I must not conclude this *Section* before I have *The Lessons*. given a short account of the *Lessons* appointed for these two days. The *first Lesson* for *Munday Morning* (p) treats about God's sending the *Israelites Manna* or *Bread from Heaven*, which was a *Type* of our *Blessed Saviour*, who was the *Bread of Life that came down from Heaven*, of which *whosoever eateth hath eternal Life*. The *first Lesson* for *Munday Evening* (q) contains the History of the vanquishing the *Amalekites by the holding up of Moses's hands*, by which posture he put himself into the Form of a *Cross*, and exactly typified the *Victory* which the *Christians* obtain over their *Spiritual Enemies* by the *Cross of Christ*. The *smiting* also of the *Rock* out of which came *Water* (mention'd in the same *Chapter*) is another *Type* of our *Saviour*, for as the *Water* flowing from the *Rock* quench'd the *Israelites Thirst*, so our *Saviour*, *smitten upon the Cross*, gave forth that *living Water*, of which *whosoever drinks shall never thirst*. 1 Cor. 10. 4. The *second Lessons* (r) contain full Testimonies of our *Saviour's Resurrection*, that for the *Morning* giving an *Historical* account of it; the other for the *Evening* containing a *Relation* of a *Lame Man* being restor'd to his Feet, through *Faith in the Name of Christ*, which was an undeniable *Proof* that he was then alive.

The *first Lesson* for *Tuesday Morning* (s) contains the *Ten Commandments*, which were communicated to the *People* from *God* by the *Ministry* of *Moses*, wherein he prefigur'd our *Saviour* who was to be a *Prophet like unto him*, Deut. 18. 15. i.e. who was to bring down a *New Law* from *Heaven*, and more perfectly to reveal the *Divine Will* to *Man*. The *first Lesson* at *Evening* (t) represents *Moses interceding* with *God* for the *Children of Israel*, for whom (rather than *God* should impute to them their *Sins*) he desired even to *dye*, and be *blotted out of the book of Life*, thereby also typifying *Christ*, who *died and was made a Curse for us*. Gal. 3. 13. The *second Lesson* for the *Morning* (u) is an evidence of our *Saviour's Resurrection*; and, that for the *Evening* (w) proves by *his Resurrection* the necessity of ours.

### SECT. 19. Of the Sundays after Easter.

UPON the *Octave* or *first Sunday* after *Easter-day*, Low-Sunday, it was a custom of the *Ancients* to repeat some part *why so call'd*. of the *Solemnity* which was us'd upon *Easter-day*, from whence this *Sunday* took the name of *Low-Sunday*, being celebrated as a *Feast*, though of a *lower* degree than *Easter-day* it self. In *why call'd* *Latin* it is call'd *Dominica in Albis*, or rather, *post Al-* *minica in al-* *bas* (sc. *depositas*) as some *Ritualists* call it, [*The Sunday* *bis*. of the putting off the *Chrysome*] because those that were baptiz'd on

(p) Exod. 16. (q) Exod. 17. (r) Mat. 28. and Acts 3. (s) Exod. 20.  
(t) Exod. 32. (u) Luke 24. 10 v. 13 (w) 1 Cor. 15.

*Easter-Eve*, on this day laid aside those *white Robes* or *Chryfoms* which were put upon them at their *Baptism*, and were now laid up in the Churches, that they might be produc'd as Evidences against them, if they should afterwards violate or deny that Faith which they had profess'd in their Baptism. And we may still observe that the *Epistle* seems to be the Remains of such a Solemnity, for it contains an Exhortation to New-Baptiz'd Persons, that are born of God, to labour to *overcome the World*, which at their Baptism they had resolv'd to do.

The Epistles  
and Gospels  
for the other  
Sundays after  
Easter.

§. 2. As for the other *Sundays after Easter*, we have already observ'd, that they were all spent in joyful commemorations of our Saviour's Resurrection and the Promise of the *Comforter*, and accordingly we find that both those grand occasions of Joy and Exultation are the principal Subjects of the *Gospels* from *Easter* to *Whitsuntide*: but lest our Joy should grow presumptuous and luxuriant (Joy being always apt to exceed) the *Epistles* for the same time exhort us to the Practice of such Duties as are answerable to the Profession of Christians, admonishing us to *believe in Christ*, to *rise from the Death of Sin*, to be *patient, loving, meek, charitable, &c.* having our blessed Lord himself for our example, and the promise of his Spirit for our Guide, Strength and Comfort.

The Gospel for the *fifth Sunday after Easter* in particular seems to be allotted to that day, upon two accounts, *first* because it foretells our Saviour's *Ascension*, which the Church commemorates the *Thursday* following, and *2dly* because it is applicable to the *Rogations*, which were perform'd on the three following days; of which we shall subjoin this short account.

### Sect. 20. Of the Rogation Days.

Rogation  
Days, when and  
for what rea-  
sons observ'd.

ABOUT the middle of the *5th Century*, *Mamertus*, Bishop of *Vienna*, upon the prospect of some particular Calamities that threatned his Diocese, appointed that extraordinary Prayers and Supplications should be offer'd up with Fasting to God, for the averting those impendant Evils, upon the *three* days immediately preceding the Day of our Lord's *Ascension* (x); from which Supplications (which the *Greeks* call *Litanies*, but the *Latins* *Rogations*) these Days have ever since been call'd *Rogation Days*. For some few years after, this Example was follow'd by *Sidonius* Bishop of *Clermont*, and in the beginning of the *6th Century* the first Council of *Orleanse* appointed that they should be yearly observ'd (y).

§. 2. In these Fasts the Church had a regard, not only to prepare our Minds to celebrate our Saviour's *Ascension* after a devout manner, but also by fervent Prayer and Humiliation to appease God's Wrath

(x) Le Cointe, *Annal. Eccles. Franc. Tom. 1. p. 285.* (y) *Concil. Aurel. Can. 27. Tom. 4. col. 1408. D. E.*

and deprecate his Displeasure, that so he might avert those Judgments which the Sins of a Nation deserv'd, that he might be pleas'd to bless the Fruits with which the Earth is at this time cover'd, and not pour upon us those Scourges of his Wrath, Pestilence and War which ordinarily begin in this Season.

§. 3. At the *Reformation* when all *Processions* were abolish'd by reason of the abuse of them, yet for retaining the *Perambulation of the Circuits of Parishes*, 'twas ordain'd, "That the People shall once a year at the time accustom'd with the *Curate* and Substantial Men of the Parish, walk about the Parishes, as they were accustom'd, and at their return to Church make their Common-Prayers; Provided that the *Curate* in the said common Perambulations, us'd heretofore in the Days of the *Rogations*, at certain convenient places shall admonish the People to give thanks to God, in the beholding of God's Benefits, for the encrease of his Fruits upon the Face of the Earth, with the saying of the 103 *Psalms*, at which time also the *Minister* shall inculcate this and such like Sentences, *Cursed be he that translateth the Bounds and Doles of his Neighbour* (z).

#### SECT. 21. *Of Ascension-Day.*

**F**ORTY days after his Resurrection our blessed Saviour ascended with our Humane Nature into Heaven, and presented it to God, who plac'd it at his own right-hand, and by his reception of those first Fruits sanctified the whole Race of Mankind. As a thankful acknowledgment of which great and mysterious act of our Redemption, the Church hath from the beginning of Christianity set apart this day for it's Commemoration (a); and for the greater Solemnity of it, our Church in particular hath selected such peculiar Offices as are suitable to the Occasion: as will be shewn by a short View of the Particulars.

§. 2. Instead of the *ordinary Psalms* for the *Morning* The *Psalms* are appointed the VIII. XV. XXI. and for the *Afternoon* the XXIV. XLVII. CVIII. The VIII. *Psalms* was at first design'd by *David* for the magnifying God for his wonderful Creation of the World, and for his Goodness to Mankind, in appointing him to be Lord of so great a Work; but in a Prophetical Sense it sets forth his more admirable Mercy to Men, in exalting our Human Nature above all Creatures in the World, which was eminently compleated in our Saviour's Assumption of our Flesh and ascending with it to Heaven, and reigning in it there. — The xv. *Psalms* shews how justly our Saviour *ascended the Holy Hill*, the highest Heavens, of which Mount *Sion* was a Type, since He was the only Person that had all the Qualifications which that *Psalms* mentions, and which we must endeavour to attain, if ever we desire to follow him to those blessed

(z) *Injunct. of 24. Eliz. 18, 19.* (a) *S. Chrys. in Diem. Orat. 87. Tom. 5. p. 595. Conf. Apost. 1. 5. c. 18.*



Mansions. — The *xxi.* or last *Psalms* for the *Morning* was plainly fulfill'd in our *Saviour's Ascension*, when he put all his *Enemies* to *Flight*, and was exalted in his own strength, when he entred into *Everlasting Felicity*, and had a *Crown of pure Gold* set upon his head.

The *first Psalm* for the *Evening Service* is the *xxiv.* compos'd by *David* upon the bringing the *Ark* into the *House* which he had prepar'd for it in *Mount Sion*: And as that was a *Type* of *Christ's Ascension* into *Heaven*, so is this *Psalms* a *Prophecy* of that *Exaltation* likewise, and alludes so very plainly to it, that *Theodore* says it was actually sung at his *Ascension* by a *Choir of Angels* that attended him (b). The next is the *xlvi.* which was an *Exhortation* to the *Jews* to bless *God* for his *Power* and *Mercy* in *subduing the Heathen Nations* about them, but is mystically applied to the *Christian Church*, which it exhorts to rejoice and sing *Praise*, because *God* is gone up with a merry noise, and the *Lord* with the *Sound* of the *Trump*, who, being now very high exalted, defends his *Church* as with a *Shield*; *subduing its Enemies* and *jointing the Princes* of the *People* to his *Inheritance*. — In the *cviii.* *Psalms* the *Prophet* awakens himself and his *Instruments of Musick* to give thanks to *God* among the *People*, for setting himself above the *Heavens*, and his *Glory* above all the *Earth*, which was most literally fulfill'd this day in his *Ascension* into *Heaven*, and sitting down at the *Right hand* of *God*.

The Lessons.

§. 3. In the *first Lesson* for the *Morning* (c) is recorded *Moses* his going up to the *Mount* to receive the *Law* from *God* to deliver it to the *Jews*, which was a *Type* of our *Saviour's Ascension* into *Heaven*, to send down a *new Law*, the *Law of Faith*. — The *first Lesson* at *Evening* (d) contains the *History* of *Elijah's* being taken up into *Heaven*, and of his conferring at that time a *double portion* of his *Spirit* upon *Elisha*, which exactly prefigur'd our *Saviour*, who, after he was ascended, sent down the *fulness* of his *Spirit* upon his *Apostles* and *Disciples*. The *second Lesson* (e) *Epistle* and *Gospel* are plainly suitable to the *Day*, and want no application.

### Sect. 22. Of the Sunday after Ascension-day.

Expectation  
Week, why so  
call'd.

**D**URING this Week the *Apostles* continu'd in earnest *Prayer* and *Expectation* of the *Comforter*, which our *Saviour* had promis'd to send them, from whence it is sometimes call'd *Expectation-Week*. The *Gospel* for the *Day* contains the *Promise* of the *Comforter* which is the *Spirit of Truth*; and the *Epistle* exhorts every one to make such use of those *Gifts* which the *Holy Spirit* shall bestow upon them, as becomes *Good Stewards* of the manifold *Grace* of *God*.

(b) In *Psalms*. 24. (c) *Deut.* 10. (d) 2 *Kings*. 2. (e) *Luke* 24. v. 44. — *Eph.* 4. v. 17.

## Sect. 23. Of Whitsunday

THE Feast of *Pentecost* was of great Eminency among the *Jews* in memory of the *Law* deliver'd on Mount *Sinai* at that time, and of no less note among the *Christians* for the *Holy Ghost's* descending upon the *Apostles* and other *Christians* in the visible appearance of *fiery Tongues* which happen'd upon that day, and those miraculous Powers that were conferr'd upon them. It was observ'd with the same respect to *Easter*, as the *Jewish Pentecost* was to their *Passover*, viz. (as the Word imports) just 50 days afterwards. Some conclude from St *Paul's* earnest desire of being at *Jerusalem* at this time (*Acts* 20. 16.) that the Observation of it as a *Christian Festival* is as old as the *Apostles*: But whatever St *Paul's* design was we are assur'd that it hath been universally observ'd from the very first Ages of Christianity (f).

§. 2. It was stiled *Whitsunday* partly because of those *why so call'd*. vast diffusions of *Light* and *Knowledge* which were shed upon the *Apostles* in order to the enlightning of the World, but principally from the *White Garments*, which they that were baptiz'd at this time put on, of which we have already given a particular account. (Sect. 18. § 2. p. 90. and Sect. 19. §. 1. p. 91.) tho' Mr *Hamon L'Estrange* conjectures that it is deriv'd from the *French* word [*Huict*] which signifies *Eight*, and then *Whitsunday* will be *Huict Sunday*, i. e. the *Eighth Sunday*, viz. from *Easter*, and to make his opinion the more probable he observes that the *Octave* of any Feast is in the *Latin* call'd *Utas*, which he derives from the *French* word *Huictas* (g).

§. 3. The proper *Psalms* for the *Morning Service* are *The Psalms*. *Pf.* XLVIII. LXVIII. The XLVIII. is an Hymn in honour of *Jerusalem*, as particularly chosen for the place of God's Worship, and for that reason defended by his more immediate care from all Invasions of Enemies; it is also a Form of Thanksgiving to God for his Mercy in permitting Men to meet in his solemn Service, and so in the Mystical Sense is an acknowledgment of his glorious Mercies afforded to the Church of *Christians* under the *Gospel*, and consequently very suitable to the Day, whereon we commemorate the greatest Mercy that ever was vouchsafed to any Church in the World, viz. the immediate Inspiration of the *Apostles* by the *Holy Ghost*, at which all that saw it marvell'd, and though many that were astonish'd, were cast down, yet through the Assistance of the same Spirit the Church was that very day augmented by the access of 3000 Souls *Acts* 2. 41. — The other Psalm for the Morning is the LXVIII. sung at first in commemoration of the great deliverance afforded to the *Israelites*, and Judgements inflicted on their Enemies; and contains a Prophetical description of the *Ascension* of Christ, who went up on

(f) Vid. Just. Mart. *Quaest. & Respons. ad Orthodox.* 115. — Tert. de *Idol.* c. 14. p. 94. B. de *Coron. Mil.* c. 3. p. 102. A. Orig. adv. Cell. l. 1. part. 2. p. 522. L. in *Numer.* 31. Num. 25. part. 1. p. 129. A. (g) See his annotation upon Whitsunday in his *Alliance of Divine Offices.*

high and led Captivity Captive, and receiv'd Gifts for Men, which Benefits he soon after, as on this day, poured upon the Apostles, at which time the *Earth shook, and the Heavens dropp'd at the presence of God, who sent (as it were) a gracious Rain upon his Inheritance, and refresh'd it when it was weary; and when the Lord gave the Word, great was the Company of the Preachers.*

The *Psalms* for the Evening are *Pf. CIV. CXLV.* The *CIV.* is an elegant and pious Meditation on the power and Wisdom of God, in making and preserving all the Creatures of the World; it is us'd on this day, because some verses are very applicable to the Subject of it, for we herein celebrate the miraculous work of the *H. Ghost*, who made the *Clouds his Chariot, and walk'd upon the Wings of the Wind; the Earth, at first, trembled at the look of him, but it was afterwards renew'd by his Breath and fill'd with the Fruits of his Works.* The *CXLV. Psalm* is a Form of solemn Thanksgiving to God, descanting on all his Glorious Attributes, very proper for this day, whereon we declare the power of the *Third Person* of the Glorious Trinity, and talk of his Worship, his Glory, his Praise and wondrous Works, we speak of the might of his marvellous Acts and tell of his Greatness.

§. 4. The first Lesson for the Morning (h) contains The Lessons. the Law of the Jewish Pentecost or Feast of Weeks, which was a Type of ours; for as the Law was at this time given to the Jews from Mount Sinai, so also the Christians upon this day receiv'd the new Evangelical Law from Heaven, by the administration of the Holy Ghost. — The first Lesson at Evening (i) is a Prophecy of the Conversion of the Gentiles to the Kingdom of Christ, through the Inspiration of the Apostles by the Spirit of God; the Completion of which Prophecy is recorded in both the second Lessons (k) but especially in the Portion of Scripture for the Epistle, which contains a particular description of the first wonderful Descent of the Holy Ghost upon the Apostles, who were assembled together in one place in expectation of that blessed Spirit according to the Promise of our Saviour mention'd in the Gospel.

#### Sect. 24. Of the Munday and Tuesday in Whitsun-Week.

Whitsun-Week, how formerly observ'd.

THE Whitsun-Week was not intirely a Festival like that of Easter, the Wednesday, Thursday and Fryday being observ'd as Fasts and Days of Humiliation and Supplication for a Blessing upon the Work of Ordination (which was usually on the next Sabbath) imitating therein the Apostolical Practice mention'd, Acts 13. 3. (l), but the Munday and Tuesday were observ'd after the same manner and for the same reasons as the Easter-Week, so that what hath been said concerning the Ob-

(h) Deut. 16. to v. 18. (i) Isai. 11. (k) Acts 10. v. 34. — ch. 19. to v. 21. (l) Athanas. Apolog. de Fugâ suâ §. 6. Tom. 1. p. 323. C. Concil. Gerund. Can. 2. Tom. 4. col. 1568. A.



servation of that, may suffice for this; wherefore I shall forbear all repetitions and proceed immediately to their proper Offices.

§. 2. The *Epistles* for both days are concerning the *Baptism of Converts* (this being, as we have already noted, one of the more solemn times appointed for *Baptism*) and of their *receiving of the Holy Ghost by the Hands of the Apostles* (this being also a time for *Confirmation*, which was always perform'd by the *Imposition of Hands*.) The *Gospel for Munday* seems to have been allotted for the Instruction of the *New-Baptiz'd*, teaching them to *believe in Christ*, and to become the *Children of Light*. The *Gospel for Tuesday* seems to be appointed as it is one of the *Ember-Weeks*, for the design of it is to put a difference between those who are lawfully appointed, and those who arrogate to themselves the Ministry of God's Word and Sacraments.

§. 5. The *first Lesson for Munday Morning* (m) is a history of the *Confusion of Tongues at Babel*, whereby the Church reminds us that as the *Confusion of Tongues* spread *Idolatry* through the World, and made Men loose the *Knowledge of God and True Religion*, so God provided by the *Gift of Tongues* to repair the *Knowledge of himself*, and lay the Foundation of a *new Religion*. — In the *first Lesson for Munday Evening* (n) is recorded the resting of *God's Spirit* upon the 70 *Elders of Israel* to enable them to ease *Moses* of part of his burthen in governing that numerous People, which exactly prefigur'd the Descent of the same *Holy Spirit* at this time upon the *Apostles* and othersto the same end, viz. that the Care of all the Churches might not lye upon one single Person: and accordingly the *second Lessons* for this day (o) instruct us that these *Spiritual Gifts*, of whatever sort they be, are all given to profit withall, and therefore must be all made use of to *Edification* as to their true and proper end.

The *first Lesson for Tuesday Morning* (p) contains the *Inspiration of Saul and his Messengers by the Spirit of God*, and that at *Evening* (q) is a Prophecy of *Moses* how God would in after times deal with the *Jews* upon their Repentance. The *Morning second Lesson* (r) forbids us to *quench the Spirit of God* or to *despise the Prophecies* uttered by it. But because *there are many false Prophets gone into the World*, the *second Lesson for the Afternoon* (s) warns us not to believe all *Teachers* who boast of the *Spirit*, but to try them by the Rules of the *Catholick Faith*.

### SECT. 25. Of Trinity Sunday.

IN all the ancient Liturgies we find that this day was look'd upon only as an *Octave of Pentecost*, the observation of it as the Feast of the *Trinity*, being

(m) Gen. 11. to v. 10. (n) Numb. 11. v. 16. (o) 1 Cor. 12. — ch. 14. v. 26. (p) 1 Sam. 19. v. 18. (q) Deut. 30. (r) Theff. 5. v. 12. to v. 24. (s) 1 John 4. to v. 14.

since the *Praises of the Trinity* were every day celebrated in the *Doxologys, Hymns and Creeds*, therefore the Church thought there was no need to set apart any one *particular Day* for that which was done on each (t). But afterwards when the *Arians* and such like *Hereticks* were spread over the World, and had vented their *Blasphemies* against this Divine *Mystery*; the Wisdom of the Church thought it convenient, that, though the Blessed *Trinity* was daily commemorated in its publick Offices of Devotion, yet, it should be the more solemn Subject of one *particular Days Meditation*.

why observ'd  
the Sunday af-  
ter Whit Sunday.

§. 2. For which Solemnity they chose this Day, as most seasonable; for no sooner had our *Lord ascend. ed into Heaven*, and *the Holy Ghost descended upon the Church*, but there ensued the full knowledge of the *Glorious and Incomprehensible Trinity*, which before that time was not so clearly known: The Church therefore having dedicated the foregoing Solemn Festivals to the Honour of each several Person by himself, thereby celebrating the *Unity in the Trinity*; thinks it highly seasonable to conclude those Solemnities by adding to them one more Festival to the Honour and Glory of the whole *Trinity* together, therein celebrating *the Trinity in the Unity*.

The Lessons.

§. 3. This Mystery was not clearly deliver'd to the *Jews* because they, being always surrounded by Idolatrous Nations, would have easily mistaken it for a Doctrine of *Plurality of Gods*; but yet it was not so much hidden in those times, but that any one with a Spiritual Eye might have discern'd the Seeds of that perfection of Divinity despers'd through the Old Testament. The first Chapter in the Bible plainly sets forth *Three Persons in the Godhead*, for besides the *Spirit of God* which *mov'd upon the Waters* (v. 2.) which all but the obstinate *Jews* understand to be the *Holy Ghost*, we find the great *Creator* (at the 26th verse) consulting with others about the greatest Work of his Creation, the making of *Man*, of which we may be assur'd the *Word* or *Son of God* was one, since *all things were made by him, and without him was not any thing made that was made. John 1. 3.* So that these two verses fully pointing out to us the *Father, Son, and Holy Ghost*, make this a very proper Lesson for the Solemnity of the Day. — The reason of the choice of the other first Lesson (u) is as obvious, for since it records *Three Persons* appearing to *Abraham* of which one was the *Judge of all the Earth*, it is not improbable but that the others might be the other *Two Persons* of the Blessed *Trinity*. — But this Sacred *Mystery* is no where so plainly manifested as in the *second Lesson for the Morning* (w), which at one and the same time relates the *Baptism* of the *Son*, the *Voice* of the *Father*, and the *Descent* of the *Holy Ghost*. Which though they are (as appears from this Chapter) *THREE distinct Persons in Number*, yet the *second Lesson at Evening* (x) shews they are but *ONE in Essence*.

(t) Decretal. Greg. IX. l. 2. Tit. 9. c. 2. col. 596. (u) Gen. 18. (w) Matt. 3.  
(x) 1 John. 5.

§ 4. The *Epistle* and *Gospel* are the same that in ancient Services were assign'd for the *Octave of Whitsunday* (and the *Gospel* especially seems to be very proper to the Season, as being the last day of the more solemn time of *Baptism*) tho' they are neither of them improper to the Day as it is *Trinity-Sunday*, for in both the *Epistle* and *Gospel* are mention'd the *Three Persons of the Blessed Trinity*; and that noted Hymn of the Angels in Heaven, mention'd in the Portion of Scripture appointed for the *Epistle*, *Holy, Holy, Holy Lord God Almighty*, seems of it self to be a sufficient manifestation of *Three Persons* and but *One God*.

SECT. 26. *Of the Sundays from Trinity-Sunday to Advent.*

IN the annual Course of the *Gospels for Sundays* and *Holy-days*, the chief Matter and Subitance of the Four Evangelists is collected in such order, as the Church thinks most convenient to make the deepest impression upon the Congregation. The whole time from *Advent* to *Trinity-Sunday* is chiefly taken up in commemorating the principal Acts of Providence in the great Work of our *Redemption*, and therefore such Portions of Scripture are appointed to be read, as are thought most suitable to the several Solemnities, and most likely to enlighten our Understanding, and confirm our Faith in the Mysteries we celebrate. But from *Trinity-Sunday* to *Advent*, the *Gospels* are not chosen as peculiarly proper to this or that *Sunday* (for that could only be observ'd in the greater Festivals) but such Passages are selected out of the Evangelists as are proper for our Meditation at all times; and may singularly conduce to the making us good Christians, such as are the *Holy Doctrine, Deeds* and *Miracles* of the Blessed *Jesus*, who always *went about doing good*, and whom the Church always proposes to our Imitation.

§. 2. The *Epistles* tend to the same end, being frequent Exhortations to an uninterrupted Practice of all Christian Virtues; they are all of them taken out of St *Paul's* *Epistles*, and observe the very order both of *Chapters* and *Epistles*, in which they stand in the N. Testament, except those for the *five first Sundays*, that for the 18<sup>th</sup>, and the last for the 25<sup>th</sup>. Those for the *five first Sundays* are all (except that for the 4<sup>th</sup>) taken out of St *John* and St *Peter*, for which reason they are plac'd first, that they might not afterwards interrupt the order of those taken out of St *Paul*. For the variation of the *Epistle for the 18th Sunday* another reason may be given, which is this; It was an ancient Custom in the *Ordination* or *Ember-Weeks*, to have proper Services on the *Wednesdays* and *Frydays*, but especially on the *Saturdays*, when after a long continuance in Prayer and Fasting they perform'd the Solemnities of the *Ordination* either late on *Saturday Evening* (which was always look'd upon as part of the *Lord's Day*) or else early on the *Morning* following; for which reason, and because they might be wearied with their



Prayers and Fasting on the *Saturdays*, the *Sundays* following had no publick Services, but were call'd *Dominica Vacantes*, *Vacant Sundays*. But afterwards when they thought it not convenient to let a *Sunday* pass without any solemn Service, they dispatch'd the *Ordination* sooner on *Saturdays*, and perform'd the solemn Service of the Church as at other times on the *Sundays*: But these *Sundays*, having no particular Service of their own, for some time borrow'd of some other days, till they had proper ones fix'd, pertinent to the occasion: so that this 18th *Sunday after Trinity* often happening to be one of these *Vacant Sundays* had at the same time a particular *Epistle* and *Gospel* allotted to it, in some measure suitable to the Solemnity of the time. For the *Epistle* hints at the necessity there is of *Spiritual Teachers*, and mentions such qualifications as are specially requisite to those that are *Ordain'd*, as the being *enrich'd with all utterance and in all knowledge*, and being *behind in no good gift*. The *Gospel* treats of our Saviours silencing the most learned of the *Jews* by his Questions and Answers, thereby also shewing how his Ministers ought to be qualified, *viz.* able to speak a word in due season, to give a reason of their Faith, and to convince or at least to confute all those that are of *Heterodox* opinions. — The last *Sunday* whose *Epistle* varies from the order of the rest is the 25th, for which the reason is manifest, for this *Sunday* being look'd upon as a kind of Preparation or Forerunner to *Advent*, as *Advent* is to *Christmas*, an *Epistle* was chosen not according to the former Method, but such a one as so clearly foretold the coming of our Saviour, that it was afterwards apply'd to him by the common People, as appears by an instance mention'd in the *Gospel* for the same day; for when they saw the Miracle that *Jesus* did, they said, *this is of a truth that Prophet that should come into the World*. For which reason it is order'd that if there are more or fewer *Sundays* between *Trinity Sunday* and *Advent*, the Services must be so ordered that this last Collect, *Epistle* and *Gospel* be always us'd upon the *Sunday* next before *Advent*.

### Sect. 27. Of the Immoveable Feasts, in general.

Why plac'd by  
themselves in  
the Common-  
Prayer-Book.

THESE *Festivals* are all of them fix'd to set days, and so could not conveniently be plac'd among those we have already treated of, because they (having all of them a dependance upon *Easter* which varies every year) happen sometimes sooner, sometimes later; so that if the *Moveable* and *Immoveable* had been plac'd together, it must of necessity have caus'd a Confusion of the Order which they ought to be plac'd in; for prevention of which, the fix'd *Holydays* are plac'd by themselves, in the same Order they stand in the *Calendar*.

§ 2. They are most of them set apart in Commemoration of the *Apostles* and *First Martyrs*, concerning the reason and manner of which Solemnity, we have already spoke in general (p. 72.) which may suffice without descending to particulars, so that now I shall only

only make a few Observations which may not seem wholly impertinent.

Sect. 28. Observations on some of the Immoveable Feasts.

CONCERNING St Andrew we may observe, that as he was the *First* that found the *Messiah* (*John* 1. 38.) and the *First* that brought others to him (*v.* 42.) so the Church for his greater honour commemorates him *first* in her anniversary course of *Holydays*, and places his Festival at the beginning of *Advent*, as the most proper to bring the News of our Saviour's coming.

St. Andrew's day, why observ'd first.

§. 2. St Thomas's day seems to be plac'd next, not because he was the *Second* that believ'd *Jesus* to be the *Messiah*, but the *Last* that believ'd his *Resurrection*; of which though he was at first the most doubtful, yet he had afterwards the greatest Evidence of it's Truth, which the Church recommends to our Meditation at this season, as a fit preparative to our Lord's *Nativity*; for unless we believe with St Thomas that the same *Jesus*, whose *Birth* we immediately afterwards commemorate, is the very *Christ*, our Lord and our God, neither his *Birth*, *Sufferings*, *Death* nor *Resurrection* will avail us any thing.

St Thomas; why commemorated next.

§. 3. St Paul is not commemorated, as the other Apostles are, by his *Death* or *Martyrdom*, but by his *Conversion*; because as it was wonderful in it self, so it was highly beneficial to the Church of *Christ*; for while other Apostles had their particular Provinces, he had the care of all the Churches, and by his indefatigable labours contributed very much to the propagation of the Gospel throughout the World.

St Paul why commemorated by his Conversion.

§. 4. Whereas some Churches keep four *Holy-days* in memory of the Blessed Virgin, viz. the *Nativity*, the *Annunciation*, the *Purification*, and the *Assumption*, our Church keeps only two, viz. the *Annunciation* and *Purification*; which, though they may have some relation to the Blessed Virgin, do yet more peculiarly belong to our Saviour; the *Annunciation* hath a peculiar respect to his *Incarnation*, who being the Eternal Word of the Father, was at this time made *Flesh*; the *Purification* is principally observ'd in memory of our Lord's being made manifest in the *Flesh*, when he was presented in the Temple.

The Purification and Annunciation.

On the Purification the ancient Christians us'd abundance of *Lights* both in their Churches and Processions (first to signify that our Light should shine before Men, and secondly, in memory of the *Wise Virgins* (of whom the Blessed Virgin Mary was the chief) that went to meet their Lord with their Lamps lighted and burning;) from which custom this day receiv'd the name it still retains of *CANDLEMAS-DAY*. And in the Roman Church they still consecrate all their

Candlemas-day whence so call'd.

*Candels* on this day, which they use in their Churches all the Year after.

St Philip  
and  
St James.

§. 5. Upon the day of St *Philip* and St *James* the Church formerly read the 8th Chapter of the *Acts* for the *Morning second Lesson*, therein commemorating St *Philip the Deacon* (y) : but now in the room of that she appoints part of the *first Chapter* of St *John* and commemorates only St *Philip the Apostle*, and St *James the Brother of our Lord*, the first Bishop of *Jerusalem*, who wrote the *Epistle* that bears that name, part of which is appointed for the *Epistle* for the Day. The other St *James*, the Son of *Zebedee*, for distinction sake firnam'd *the Great*, either by reason of his Age or *Stature*, hath another day peculiar to himself in *July*.

St John the  
Baptist's Nati-  
vity why cele-  
brated.

§. 6. St *John the Baptist's Nativity* is celebrated by reason of the wonderful Circumstances of it, and upon account of the great Joy it brought to all those who expected the *Messiah* : there was formerly another day (*viz. August 29.*) set apart in commemoration of his *Beheading*, but now the Church celebrates both his *Nativity* and *Death* on one and the same day, whereon though his mysterious *Birth* is principally solemniz'd, yet the chief Passages of his *Life* and *Death* are severally recorded in the Offices for the Day.

St Mary  
Magdalen ;  
why her Festival  
is discontinu'd.

§. 7. In the *Common-Prayer-Book* of K. *Edward VI.* the 21st day of *July* was dedicated to the Memory of St *Mary Magdalen* ; for the *Epistle* was appointed *Proverbs 31. v. 10.* to the End ; and the *Gospel* was taken out of the 7th of St *Luke* from the 36th verse to the end. But because it appears from St *John* II. 2. that the Woman mention'd in the *Gospel* was not *Mary Magdalen*, but *Mary the Sister of Lazarus*, the Festival was upon that account discontinu'd.

St Michael and  
All Angels.

§. 8. One day in the year the Church sets apart to express her thankfulness to God for the many Benefits it hath receiv'd by the Ministry of Ho'y *Angels*. And because St *Michael* is recorded in Scripture as an Angel of great Power and Dignity, and as presiding and watching over the Church of God, with a particular vigilance and application (z), and triumphing over the Devil (a), it therefore bears his name.

All Saint's  
day.

§. 9. The Feast of *All Saints* is not of very great antiquity in the Church. About the year of our Lord 610. the *Pantekon* or Temple dedicated to all the Gods, at the desire of *Boniface* the 4th, Bishop of *Rome*, was taken from the Heathen by *Phocas* the Emperor and dedicated to the Honour of *All Martyrs*. Hence came the Original of *All Saints*, which was then celebrated upon the First of *May*. Afterwards by an order of *Gregory* th 4th it was remov'd to the First of *November* A. D. 834. where it hath stood ever since. And our Reformers having laid aside

(y) See the *Common-Prayer-Book* of K. *Edward VI.* and K. *James I.* (z) Dan. 10. 13. (a) Jude 9. Rev. 12. 7.



the Celebration of a great many Martyrs days, which had grown too numerous and cumbersome to the Church, thought fit to retain this day whereon the Church by a general Commemoration returns her thanks to God for them all.

§. 10. The *Lessons, Epistles and Gospels* for all these and the other *Holy-days* are either such as bear a particular relation to the Subject of the Festival, or are at least suitable to the Season, as containing Excellent Instructions for Holy and Exemplary Lives, it being (as we have already noted p. 72.) the design of the Church to excite us to emulate those blessed *Saints* by setting their Examples so often before us.

*The Lessons, Epistles, and Gospels.*

### SECT. 29. *Of the Vigils or Eves.*

IN the Primitive times it was the custom to pass a great part of the *Night* that preceeded certain *Holy-days* in Devotion and Religious Exercises (which for that reason were call'd [*Vigiliæ*] *Vigils* or *Watchings*) which they perform'd even in those places which they set apart for the publick Worship of God. The design of them was to prepare them for the more solemn and Religious Observation of the *Holy-day* following, and to signify that we should be, as the blessed *Saints* were, after a little time of Mortification and Affliction translated into Glory and Joy. But afterwards when these Night-Meetings came to be so far abus'd, that no care could prevent several Disorders and Irregularities, the Church thought fit to abolish them, so that the *Nightly-Watchings* were laid aside, and the *Fasts* only retain'd, but still keeping the former name of *Vigils*.

*To what end observ'd.*

§. 2. The reason why some *Holy-days* have not these *Vigils* or *Fasts* before them, is because they generally happen between *Christmas* and *Epiphany*, or between *Easter* and *Whitsuntide*, which were always esteem'd such Seasons for rejoicing that the Church did not think fit to intermingle them with any days of *Fasting* or *Humiliation*. In the Feast of St *Michael* and *All Angels* one reason for the Institution of *Vigils* ceaseth, which was to conform us to the Example of the *Saints*, who through *Sufferings* and *Mortification* entred into the Joy of their Master, but these *Ministring Spirits* were created in full Possession of Bliss. The reason why St *Luke* hath never a *Vigil*, is because formerly the *Eve* of that *Saint* was a great *Holy-day* it self in the Church of England.

*Why some Holy-days have no Fasts before them.*

### SECT. 30. *Of all Frydays in the Year.*

BESIDES the more solemn *Fasts* already treated of, the Church of England enjoins one *Weekly* one, viz. every *Fryday* throughout the whole Year (except *Christmas-day* happen to fall upon it, and then the *Fast* gives way to the *Festival*, and it is celebrated as a Day of rejoicing) in compliance to the custom of the Primitive Church which always on this *Day* of the *Week* fasted and held their publick Assemblies

Assemblies till *three* a clock in the *Afternoon*, in commemoration of our Saviours Sufferings, who was crucified on a *Fryday* : so that no Day can be so proper to humble our selves on, as that on which the Blessed *Jesus* humbled himself even to the Death of the Cross for us miserable Sinners.

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## C H A P. V.

### O F T H E

# C O M M U N I O N

### O F F I C E.

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#### The Introduction.

**S**INCE the *Death* of *Christ* hath reconcil'd God to Mankind, and his Intercession alone obtains all good things for us, we are enjoin'd to make all our Prayers in his Name ; and as a more powerful way of interceding, to commemorate his Passion by celebrating the Holy *Eucharist*, which in the purest Ages was always join'd to their publick and *Common-Prayers* (a). And that our Church design'd the same thing is evident from her appointing a great part of this *Office* to be us'd on all *Sundays* and *Holy days*, and ordering the Priest to say it at the *Altar*, the Place where all the Prayers of the Church were wont to be made (b), because there was the proper place to commemorate *Jesus* our only Mediatour by whom all our Prayers become accepted.

*The Primitive Form of Administration.* §. 2. As to the Primitive and Original *Form of Administration*, since Christ did not institute any one method, it was various in divers Churches, only all agreed in using the *Lord's Prayer* and reciting the Words of *Institution*, which, for that reason, some think was all the *Apostles* us'd. But afterwards their Successors in their several Churches, added several Forms thereunto (most of which, though with some corruptions, are still extant) and yet notwithstanding those, *St Basil*, *St Chrysostom* and *St Ambrose* did every one of them compile a *distinct Liturgy* for their own Church. And the Excellent Compilers of our *Common-Prayer* have us'd the same Freedom, extracting the purer and rejecting the suspicious parts out of all the former. And so have compleated this Model, with so exact a Judgement and happy Success, that it is hard to determine whither they more endeavour'd the

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(a) Acts 2. 42. (b) Optat. Milev. l. 6. p. 111.

advancement of Devotion, or the imitation of pure Antiquity. For we may safely affirm, that it is more primitive in all its parts, and more apt to assist us in worthy receiving than any other *Liturgy* now us'd in the Christian World. The Style is plain and moving, the Phrase is that of the most genuine Fathers, and the whole Composition very pious and proper to represent and give Lustre to the Duty; as we shall endeavour to shew in the several particulars.

Sect. i. *Of the Rubricks before the Communion Office.*

THE design of the *first Rubrick* (which enjoins all those who intend to be partakers of the holy Communion to signify their Names to the Curate, at least sometime the day before) is, partly that the Minister (by this means knowing the number of his Communicants) may the better judge how to provide the Elements of Bread and Wine sufficient for the occasion; but chiefly that he may have timely notice of the several Persons offering themselves to the Communion, and consequently may persuade notorious Offenders or malicious Persons to abstain voluntarily, or, if obstinate, absolutely reject them. Rubrick 1.

§ 2. For by the two following *Rubricks* the Curate is forbid to administer to any that are open or notorious evil livers, or between whom he perceiveth Malice or Hatred to reign; by which prudent restraint the Church doubtless intends not barely to punish the Offender, but also to prevent him from adding to his Sins by an unworthy receiving this blessed Sacrament. Nor does this allowing the Minister such a judicial Power over their Congregations expose the People to the Passions and Prejudices of their Spiritual Pastors, because every Minister so repelling any from the Sacrament is oblig'd to give an account of the same to the Ordinary within fourteen days after, at the farthest. Who is to proceed against the Offending Person according to the Canon. Rubrick 2. 3.

§ 3. The last *Rubrick* is concerning the Covering and Situation of the Communion Table; for the better understanding of which I shall observe that the First Christians had no other in their Churches than decent Tables of Wood, upon which they celebrated the Holy Eucharist; these 'tis true in allusion to those in the Jewish Temple, the Fathers generally call'd *Altars*; and truly enough might do so, by reason of those Sacrifices they offer'd upon them, viz. the Commemoration of Christ's Sacrifice in the Blessed Sacrament, the Sacrifice of Prayer and Thanksgiving, and the Oblation of Alms and Charity for the Poor (usually laid upon those Tables) which the Apostle expressly styles a Sacrifice. Heb. 13. 16. These were the only Sacrifice (for the Christian World had no other for many hundred years) which they then offered upon their *Altars*, which were much of the same kind with our Communion-Tables at this day. For that they had not any such Rubrick 4.  
The Primitive  
State of Altars.  
fix'd



*fix'd and gaudy Altars* as the *Heathens* then had in their *Temples*, and *Papists* still have in their Churches, is evident, because the *Heathens* did at every turn charge and reproach them for having none, and the *Fathers* in their Answers did freely and openly acknowledge and avow it; asserting and pleading, *that the only true sacred Altar, was a pure and a holy Mind, and that the best and most acceptable Sacrifice to God, was a pious Heart, and an innocent and Religious Life* (c). This was the State of *Altars* in the Christian Church for near upon the first 300 years, till *Constantine* coming in, and with him Peace and Plenty, the Churches began to excel in Costliness and Finery every day; and then the *Wooden* and *Moveable Altars* began to be turn'd into *fix'd Altars of Stone or Marble*, though us'd to no other purpose than before; and yet this too did not so universally obtain (though severely urg'd by *Sylvester* Bishop of *Rome*) but that in very many places *Tables* or *Moveable Altars of Wood* continu'd in use a long time after; as might easily be shewn from several passages in *Athanasius* and others as low as *St Augustin's* time if not much lower (d). No sooner were *Altars* made *fix'd* and *immoveable*, but they were compass'd in with *Rails* at the *East end* of the Church to fence off Rudeness and Irreverence, and Persons began to regard them with great observance and Respect, which soon grew so high that they became *Asylums* and *Refuges* to protect Innocent Persons and unwitting Offenders from immediate Violence and Oppression (e). But how far those *Asyla* and *Sanctuaries* were good and useful, and to what evil and pernicious purposes they were improv'd in after times is without the limits of my present task to enquire: It is sufficient to note here that *Altars* stood after the same manner as above mention'd in the Church of *England* till *Q. Elizabeth's* time, when some of them were taken down, upon what grounds is not fit for me to dispute, but wheresoever the *Altars* were taken down, the *Holy Tables*, which is all one, were set in the very same places where the *Altars* stood, and so they continu'd in most *Cathedral Churches*, and so ought to have continu'd in all; for that was enjoin'd by *Q. Elizabeth's* Injunctions, and forbidden by no after Law, but rather confirm'd by that *Rubrick* before the beginning of *Morning Prayer*, which orders that *the Chancels shall remain as they have done in times past*. As to that part of this *Rubrick* before the *Communion Office* which orders that *the Table shall stand in the Body of the Church, or in the Chancel*, it is illustrated by comparing the 82 Canon with *Qu. Elizabeth's first Injunctions*. In the Canon the Order is, that *the Table shall stand where it is plac'd, (viz. at the East end of the Chancel)* saving when the *Holy Communion* is to be administred, at which time the same shall be plac'd in so good sort as thereby the Minister may be conveniently heard of the Communicants,

(c) Vid. Clem. Alex. *Stromat.* l. 7. p. 717. C. Laëtant. *Instit.* l. 2. c. 2. p. 118. & in alis. (d) Athanas. *Epist. Encycl. ad Episcopos* Tom. 1. p. 113. D. (e) Greg. Naz. *Orat.* 20. in laud. Basil. p. 353. C. Cod. Theod. l. 9. Tit. 45. De his qui ad Ecclesiam confugi. Tom. 3. p. 358.

and the Communicants also may more conveniently and in more number communicate with the Minister; which words are almost verbatim transcrib'd out of the Queens *Injunctions*, only there these are added; And after the Communion done from time to time, the same Holy Table to be plac'd where it stood before. From whence it is evident that the proper place for the Communion-Table is still the East end of the Chancel, from which place it must not be mov'd unless necessity require: So that wherever the Churches are built so as the Minister can be heard, and conveniently administer the Sacrament at the place where the Table usually stands, he is not bound by the Canon to move it out of the Chancel into the Body of the Church, but is rather oblig'd to administer in the Chancel (that being the *Sanctus Sanctorum* or Most Holy Place of the Church) as appears from the Rubrick before the *Commandments*, as also from that before the *Absolution*, by both which Rubricks the Priest is directed to turn himself to the People; From whence we argue that if the Table be in the middle of the Church, and the People consequently round about the Minister, the Minister cannot turn himself to the People any more at one time than another. Whereas if the Table be close to the East Wall the Minister stands on the Northside, and looks Southward, and consequently by looking Westward turns himself towards the People.

§. 4. Wherever it stands the Priest is oblig'd to stand at the North side of it, which seems to be enjoin'd for no other end, but to avoid the Practice of the *Romish* Church, where the Priest stands before the Table with his Face towards the East.

*The Priest why to stand at the North side of the Table.*

§. 5. The covering of the Altar with a fair linnen Cloath at the time of the celebration of the Lord's Supper was a Primitive Practice (f) enjoin'd at first and retain'd ever since for its decency.

*The Table to be cover'd with a linnen Cloath.*

## SECT. 2. *Of the Lord's Prayer.*

THE Lord's Prayer and the Lord's Supper had one and the same Author, and therefore one must be a very proper Preface to the other. St *Jerom* affirms that *Christ himself taught the Apostles this Prayer that they might use it at the Holy Communion* (g). Whence he and all the Ancients expound that Petition [*Give us this day our daily bread*] of the Body of Christ, the Bread of Life, which in those times they daily receiv'd for the nourishment of their Souls (h).

## SECT. 3. *Of the Collect for Purity.*

AS the People were to be purified before the first publication of the Law, *Exod.* 19. 14. so must we have clean hearts before we be fit to hear it; lest, if our minds be impure, *Sin take occasion by the*

(f) *Oprat. Milev.* l. 6. p. 113. (g) *Hierom. adv. Pelag.* l. 3. Tom. 2. (h) *Tert. de Orat. Dom.* c. 6. p. 131. D. 132. A. *Cyprian. in Orat. Dom.* p. 146, 147.

*Commandment to stir up Concupiscence in us. Rom. 7. 8. for prevention of which the Old Western Church us'd this very Form in their Communion-Office, and the Eastern Church before they receiv'd the Sacrament pray'd to God to purifie their Souls and Bodies from all Pollutions of Flesh and Spirit (i).*

#### Sect. 4. Of the Ten Commandments.

*How aptly plac'd here.*

THESE divine Precepts of the *Moral Law* as much oblige *Christians* as they did the *Jews*; We vow'd to keep them at our *Baptism*, and we renew that Vow at every *Communion*, and therefore it is very fit we should hear them often and especially at those times when we are going to make fresh engagements to observe them: upon which account since we are to confess all our Sins before we come to this Blessed Sacrament of Pardon, the Church prudently directs the Minister, now standing in the most Holy part of the Church, *viz. the Chancel*, to turn himself to the People, and from thence, like another *Moses* from Mount *Sinai*, to deliver God's *Laws* to us, that by them, as in a Glass we may discover all our Offences and grosser Sins, and at the end of every *Commandment* implore God's *Mercy* for our violation of it, and invoke his Grace to assist us in a due observance of it for the Future.

#### Sect. 5. Of the two Prayers for the Queen.

SAINT *Paul* seems to command that we should pray for *Kings* in all our Prayers. *1 Tim. 2. 1, 2.* and in the Primitive Church they always supplicated for their *Princes* at the time of the celebration of the Holy *Eucharist* (k): where, by virtue of the Sacrifice of *Christ's* Death commemorated, those great requests might be likely to prevail.

*why plac'd next after the Commandments.*

§. 2. In our Liturgy these Prayers do not (as in the *Roman Missal*) disturb the Prayer of *Consecration*, but are more conveniently plac'd here; for we pray for the *Queen* immediately after the *Commandments*, because She is, *Custos utriusque Tabulae, Defender of both Tables of the Law*: her Example is of great encouragement to the Good and her Power a Terror to the Evil, and so may be a great furtherance to the Observation of God's *Laws*: nor do these Prayers less aptly precede the *Daily Collect*, for when we have pray'd for *outward* Prosperity to the Church, the consequent of the *Queen's* Welfare, we may very seasonably in the *Collect* pray for *inward* Grace, to make it compleatly happy. For variety here are two Prayers, but they both tend to the same end, and only differ a little in the Form.

#### Sect. 6. Of the Collect, Epistle, and Gospel.

AFTER these Prayers for the *outward* Prosperity of the Church, follows the *Collect for the Day*, for *inward* Grace (of which see Ch. 2. Sect. 25. p. 54.) and to this are immediately subjoin'd the

(i) *Eucholog. p. 71.* (k) *Liturg. S. Jacob. S. Chryf. S. Bas. vid. Euseb. de vita Constant. l. 4. c. 45. p. 549.*



*Epistle and Gospel.* And it is evident, that long before the dividing the Bible into *Chapters* and *Verses*, it was the custom both of the Greek and Latin Churches to read some select Portions of the plainest and most practical parts of the *N. Testament* at the Celebration of the *Eucharist*, in imitation of the Jewish Mode of reading the History of the *Passover* before the eating of the *Paschal Lamb* (l).

§. 2. As for the Antiquity, Matter and Suitableness why the Epistle of these *Epistles* and *Gospels* we have already spoken at large (Chapter 4.) We shall only make this one remark more, that as our Saviour's Disciples went before his Face to every City and Place, whither he himself would come. Luke, 10. 1. so here the *Epistle* as the Word of the Servant is read first that it may be as a Harbinger to the *Gospel*, to which the last place and greatest honour is reserv'd as being the Word of their Great Master.

§. 3. The Custom of standing up and saying, *Glory* standing why be to thee, O Lord, when the Minister was about to command. read the Holy Gospel, and of singing *Hallelujah*, or saying, *Thanks be to God for his Holy Gospel*, when he had concluded it, is as old as St Chrysostom (m). In St Augustin's time the People always stood when the *Lessons* were read to shew their Reverence to God's holy Word (n), but afterwards, when this was thought too great a Burthen, they were allow'd to sit down at the *Lessons*, and were only oblig'd to stand at the reading of the *Gospel*, which always contains something that our Lord did, speak or suffer'd in his own Person; by which Gesture they shew'd they had a greater respect to the Son of God, than they had to any other inspired Person, though speaking the Word of God.

### Sect. 7. Of the Nicene Creed.

AS the *Apostles Creed* is plac'd immediately after the daily *Lessons*, so is this after the *Epistle* and *Gospel*, both of them being founded upon the Doctrine of *Christ* and his *Apostles*; as therefore in the foregoing portions of Scripture we believe with our Heart to Righteousness, so in the Creed we confess with our Mouth to Salvation.

§. 2. This is commonly call'd the *Nicene Creed*, because it is a Paraphrase of that Creed, which was made An account of it. at the first General Council at Nice, drawn up into this Form, by the second General Council at Constantinople A. D. 381. and upon that account sometimes call'd the *Constantinopolitan Creed*. It more largely condemns all Heresies than that of the *Apostles*; for which reason it was enjoin'd by the third Council of Toledo to be recited by all the People before the Sacrament, to shew that they are all free from Heresie and in the strictest league of Union with the Catholick Church (o). And since in this Sacrament we are to renew

(l) Buxtorf. Lex. Chald. (m) Liturg. S. Chrys. (n) Augustin. Serm. 300. in Append. ad Tom. 5. col. 504. B. (o) Can. 2. Tom. 5. col. 1009. E.

our *Baptismal Vow*, one branch of which was, that we would believe all the *Articles of the Christian Faith*, it is very requisite that, before we be admitted, we declare that we stand firm in the belief of these *Articles*.

### Sect. 8. Of the Sermon.

**SERMONS** and *Homilies* have been appointed from the beginning of Christianity (p) to be us'd upon all *Sundays* and *Holy-days*, but especially when the *Lord's Supper* was to be administred; for by a pious and practical discourse suited to the *Holy Communion*, the Minds of the Hearers are put into a devout Frame and made much fitter for the succeeding *Mysteries*.

why order'd  
here.

§ 2. The reason of its being order'd here, is because the first design of them was to explain some part of the foregoing *Epistle* and *Gospel*, (as we may see in *St Austin's Sermons de Temp.*) in imitation of *Nehem. 8. 8.* for which reason they were formerly call'd *Postills*, (*quasi post illa, sc. Evangelia*,) because they follow'd the *Gospel*.

### Sect. 9. Of the Offertory and Sentences.

Almsgiving  
a necessary Du-  
ty.

**AFTER** the Confession of our *Faith* follows the Exercise of our *Charity* without which our *Faith* would be dead *James 2. 17.* The first way of expressing it is by giving towards the Relief of the Poor, which is frequently and strictly commanded in the *Gospel*, hath the best examples of it, and the largest rewards promis'd to it; being instead of all the vast Oblations and costly Sacrifices which the *Jews* did always join with their Prayers, and the only chargeable Duty to which *Christians* are oblig'd. It is, in a word, so necessary to recommend our Prayers that *St Paul* prescribes (q) and the ancient Church in *Justin Martyr's* time us'd to have *Collections* every *Sunday* (r).

especially at the  
Sacrament.

However when we receive the *Sacrament* it is absolutely necessary and by no means to be omitted, because our Saviour (with respect no doubt to the *Holy Table* as *Mr Mede* excellently proves (s),) directs us to bring our Gifts to the *Christian Altar*, *Mat. 5. 23, 24.* and *St Paul* hath join'd the Sacrifice of *Alms* to that of the *Eucharist* (t) which our Saviour himself first practis'd, for his Custom of giving *Alms* at the *Passover* made his Disciples mistake his Words to him that bare the Bag (u). And it is very probable that at the time of receiving the *Sacrament* were all those large Donations of *Houses, Lands, and Money* made, *Acts 2. 44, 45, 46.* For when those first Converts were all united to one Christ, and to one another in this Feast of Love, their very Souls were mingled,

(p) *Concil. Valsense. 1. can. 9. Tom. 3. col. 1459. A. Concil. 6. Constant. can. 19. Tom. 6. col. 1151. C.* (q) *1 Cor. 16. 1, 2.* (r) *Just. Martyr. prim. Apol. c. 38. p. 132.* (s) *Mr Mede Of the Altar or Holy Table. Sect. 2. p. 390.* (t) *Heb. 13. 15, 16.* (u) *John 13. 29.*

and then they chearfully renounc'd their Propriety, and easily distributed their *Goods* among those, to whom they had given their Hearts before. None (of Ability) were allow'd to receive without giving something (*w*), and to reject any Man's Oblation, was to deny him a Share in the benefit of those comfortable Mysteries (*x*).

§. 2: Wherefore to stir us up more effectually to imitate their pious Example, the Church hath here selected such *Sentences* of Scripture, as contain Instructions, Injunctions, and Exhortations to this great Duty setting before us the Necessity of performing it, and the Manner of doing it. Some of them indeed (*viz.* from the sixth to the tenth inclusively) do respect the *Clergy*, who in former times had, and in some few places still have, a Share of the Offerings: But where that custom is not retain'd, those Sentences ought to be omitted.

§. 3. Whilst these Sentences are reading some fit Persons are to recieve the *Alms* of the People in a decent Basin (*y*) either by going to their several *Seats* and *Pews*, as the Custom is in some places, or by standing just within the *Rails of the Altar*, whither the People come themselves to make their *Offerings*, as in other places: The last way seems most conformable to the Practice of the Primitive Church which in pursuance of that Text deliver'd by our Saviour, *Mat. 5. 23.* order'd that *the People should come up to the Rails of the Altar, and there make their Offerings to the Priest* (*z*) and in our own Church, at the beginning of the *Reformation*, the Parishioners were enjoin'd themselves to put their *Alms* into the *Poor's Chest*, which then was plac'd near the *Altar* (*a*).

*The design of the Sentences.*

*The Alms how collected.*

### SECT. 10. *Of the Prayer for the Whole State of Christ's Church.*

THE second way of expressing our *Charity* is by *Prayer*, and though we cannot relieve all Men, God can, and so we must pray for all to him who is able to supply all Mankind. And as ours now, so did all Ancient Liturgies use such universal *Intercessions* and *Supplications* whilst the Sacrament was celebrating, and in the times of St *Cyril* and St *Chrysostom* there was a Prayer us'd exactly agreeing with this of ours (*b*). The *Roman Church* had crowded it into the *Prayer of Consecration*, but our *Reformers* have more prudently plac'd it here to be offer'd up together with our *Alms*, which undoubtedly give great efficacy to our Prayers.

§. 2. Immediately before the Priest puts up this Prayer, he is to place the *Symbols of Bread and Wine* upon the Holy Table, to the intent that we may plead for all the World by the memorial of that Oblation which obtain'd Mercy for all, and by which Christ now interceeds for all in Heaven.

*The Elements when to be plac'd upon the Table.*

(w) Cyprian. *de Oper. & Eleemos.* p. 203. &c. (x) Concil. Elib. can. 28. Tom. 1. col. 973. E. Concil. Carthag. 4. can. 93, 94. Tom. 2. col. 1207. B. (y) Rubrick after the Sentences. (z) Greg. Naz. in Laud. Basilii. Orat. 20. Tom. 1. Theoderet. de Theodosio. (a) Injunction 29. Edw. 6. (b) Cyril. Catech. Mystag. 5. p. 241.



The Communion Service as far as the end of this Prayer to be read on Sundays and Holy-days, though there be no Communion.

N. B. Thus much of the *Communion Service* (viz. from the beginning of it to the end of the foresaid Prayer for the *Whole State of Christ's Church*) is to be said upon all *Sundays* and *Holy-days* though there be *no* Communion. In the first *Common Prayer-Book* of K. *Edward* the Sixth, it was order'd that the Priest, although there were none to communicate with him, should say all things at the Altar appointed to be said at the Celebration of the Lord's Supper until after the Offertory, upon *Wednesdays* and *Frydays*, without any mention of *Sundays* and *Holy days*. From whence it appears that they took it for granted, that there would always be a sufficient Number of Communicants upon every *Sunday* and *Holy-day* at the least; so that they could not so much as suppose there would be *no* Communion upon any of those Days. But it seems they fear'd that upon *other* Days there might sometimes be none to Communicate with the Priest, and so *no* Communion: And therefore order'd, that if it should so happen for a *whole Week* together, yet nevertheless upon *Wednesdays* and *Frydays* in every Week so much should be us'd of the *Communion Service* as is before limited. But afterwards as Piety grew colder and colder, the *Sacrament* began to be more and more neglected, and by degrees quite laid aside on the *Week-days*. And then the Church did not think it convenient to order any of the Service upon any other Days than *Sundays* and *Holydays*; but upon those Days she still requires that, (although there be *no* Communion,) yet all shall be said that is appointed at the Communion until the end of the *General Prayer* (for the good Estate of the Catholick Church of Christ) together with one or more of the *Collects* at the end of the *Communion Service*, concluding with the *Blessing* (c).

The reasons of it.

The reason of this Order is, not only because our Devotions ought to be longer upon those Days than they are upon others; but also because there are several particular things in that part of the Service which require it.

As 1<sup>st</sup>, The *Decalogue* or *Ten Commandments* of Almighty God, the Supreme Law-giver of the World, which it is requisite the People should often hear and be put in mind of, especially upon those Days which are more immediately dedicated to his Service. 2<sup>dly</sup>, The *Collects*, *Epistles* and *Gospels*, proper to all *Sundays* and *Holy-days*, without which those *Festivals* could not be distinguish'd either from one another, nor even from *ordinary Days*, nor consequently celebrated so as to answer the End of their Institution. 3<sup>dly</sup>, The *Nicene Creed*, wherein the *Divinity* of our Blessed Saviour is asserted and declar'd, and therefore very proper to be us'd on those Days which are kept in memory of Him, and of his *Apostles*, by whom that Doctrine, together with our whole Religion grounded upon it, was planted and propagated in the World. 4<sup>thly</sup>, The *Offertory*, and select Sen-

(c) Rubrick. 1. after the Communion Office.

tences of Scripture, one or more of which are to be read to stir up the Congregation to offer unto God something of what he hath given them, as an acknowledgement that he gives them all they have; which, howsoever it be now neglected, the People ought to be put in mind of, at least every *Lord's Day*. 1 Cor. 16. 2. 5thly, The Prayer for the *whole State of Christ's Church militant here on Earth*, in which we should all join as Fellow-members of the same Body, especially upon the great *Festivals* of the year, which are generally celebrated by the *whole Church* we pray for.

But the chief Reason why so much of the *Communion-Service* is order'd to be read upon *Sundays* and other *Holy-days*, notwithstanding that there be no *Communion*, seems to be, that the Church may shew her Readiness to administer it upon *these Days*; and so that it is not *Her's* nor the *Minister's*, but the *People's* fault if it be not administr'd. For the *Minister*, in obedience to the *Church's* Order, goes up to the *Lord's Table*, and there begins the *Service* appointed for the *Communion*, and goes on as far as he can, till he come to the actual *Celebration* of it; and if he stops there it is only because there are none, or not a sufficient Number of Persons to *Communi- cate* with him: For if there were he is there ready to *Consecrate* and *Administer* it to them. And therefore if there be no *Communion* on any *Sunday* or *Holyday* in the year, the *People* only are to be blam'd: The *Church* hath done *her* part in ordering it, and the *Minister* his in observing that Order; And if the *People* would do *theirs* too, the *Holy Communion* would be constantly Celebrated in every *Parish-Church* in *England*, on every *Sunday* and *Holy-Day* throughout the year.

From all which we may observe, by the way, how much those *Ministers* are to be blam'd, who ever omit this part of the *Service*, or do not perform it at the place appointed for it.

To be read at  
the Communi-  
on-Table.

### SECT. II. Of the Exhortations on the Sunday or Holy-day before the Communion.

GREAT Mysteries ought to be usher'd in with the Solemnities of a great Preparation: God gave the *Israelites three days* warning of his design to publish the Law, *Exod.* 19. 15. and order'd their Festivals to be proclaim'd by the *Sound of a Trumpet* some time before. *Levit.* 25. 9. *Numb.* 10. 2. The *Paschal Lamb*, (the Type of Christ in this Sacrament) was to be chosen and kept by them *four days*, to put them in Mind of preparing for the Celebration of the *Passover*. *Exod.* 12. 3, 6. And *Christians* having more and higher Duties to do in order to this Holy Feast, ought not to have less time or shorter warning. Wherefore as good *Hezekiah* publish'd by particular expresses his intended *Passover* long before, *2 Chron.* 30. so hath our Church prudently order'd this timely notice to be given, that

Due Preparati-  
on necessary to  
the receiving  
the Sacrament.

none might pretend to stay away out of ignorance of the time, or unfitness for the Duty, but that all might come, and with due preparation.

*Why there were  
no Exhortations  
in the Primitive  
Church.*

§. 2. The Ancient Church indeed had no such *Exhortations*, for their *Daily*, or at least *Weekly*, *Communion*s made it known that there was then no solemn Assembly of Christians without it; and every one (not under Censure) was expected to communicate. But now when the time is somewhat uncertain, and our long omissions have made some of us ignorant, and others forgetful of this Duty, most of us unwilling, and all of us more or less indispos'd for it, it was thought both prudent and necessary to provide these large *Warnings* and *Exhortations*.

*The Usefulness  
of these Compo-  
sures.*

§. 3. As to the Compositions themselves they are exact, and so extraordinary proper to be the Harbingers to this blessed Sacrament, that if every Communicant would duly weigh and consider them, they would be no small help towards a due preparation. The first contains proper Exhortations and Instructions how to prepare our selves: The latter is more urgent and applicable to those who generally turn their backs upon those Mysteries, and shews the danger of those vain and frivolous excuses which Men frequently make for their staying away.

### Sect. 12. Of the Exhortation at the Communion.

THE former *Exhortations* are design'd to increase the Numbers of the Communicants, and *this* to rectify their dispositions, that so they may be not only many but good. In the *Greek Church*, besides all other Preparatory Matters, when the Congregation were all plac'd in order to receive the Sacrament, the Priest even then standing on the Steps to be seen of all, stretch'd out his hand, and lifted up his voice in the midst of that profound Silence, inviting the Worthy, and warning the Unworthy to forbear (*d*). Which if it were necessary in those blessed Days, how much more requisite is it in our looser Age, wherein Men have learnt to trample upon Church-Discipline, and to come out of Fashion at Set-times, whether they be prepar'd or not? Every one hopes to pass in the Crowd; but *knowing the Terror of the Lord*, the Priest does again and again beseech the People *to judge and examine themselves, that they be not judg'd of the Lord*.

### Sect. 13. Of the Invitation.

THE *Feast* being now ready, and the *Guests* prepar'd with due Instruction, the Priest (who is the *Steward* of those Mysteries) invites them to *draw near*; thereby putting them in mind, that they are now invited into Christ's more special Presence, to sit down with him at his own Table: (and therefore, as an Em-

(d) Chrysost. Hom. 17. in 9. ad Hebr. Tom. 4. p. 524. 525.



blem thereof, all the Communicants ought, at these words, to come from the more remote parts of the Church as *near* to the *Lord's Table* as they can.) But then he adviseth them, in the Words of Primitive Liturgies (e) to draw *near with Faith*, as without which all their bodily approaches will avail them nothing; it being only by *Faith* that they can really draw *near* to Christ, and take this Holy Sacrament to their Comfort. But seeing they can't act their *Faith*, as they ought, in Christ, who dyed for their Sins, until they have confess'd and repented of them, therefore he further calls upon them to make their humble Confession to Almighty God, meekly kneeling upon their Knees.

Sect. 14. *Of the Confession.*

BESIDES the private *Confession* of the *Closet*, and that made to the *Priest* in cases of great doubt, there was anciently a general Prayer for *Forgiveness* and *Mercy* in the publick Service of the Church, us'd by all the *Communicants* when they were come to the *Altar* (f). And since *Christ's* Sufferings are here commemorated, it is very reasonable we should own our *Sins* which were the Causes of them; and since we hope to have our *Pardon* seal'd, we ought first with Shame and Sorrow to own our *Transgressions* for his Honour who so freely forgives them: Which the Congregation here does in Words so apposite and pathetic, that, if their Repentance be answerable to the Form, it is impossible it should ever be more hearty and sincere.

Sect. 15. *Of the Absolution.*

WHEN the Discipline of the Ancient Church was in force; no Notorious Offender could escape the Censures that his Sin deserv'd, nor was he admitted to the Sacrament without a publick and solemn *Absolution* upon his Repentance. But this Godly Discipline being now every where laid aside (to the great detriment of the Church) 'tis so much the more necessary to supply it by a general *Confession* and *Absolution*: Of which see more. p. 35. 36.

§. 2. As to this particular Form, it shall suffice to note that it is in imitation of that ancient Form of Blessing recorded Numb. 6. 24. &c. And since it is certain that there is such a Power vested in the *Ministers of the Gospel* to support the Spirit of a dejected Penitent, by antedating his *Pardon* in the Name of God, there can be no fitter opportunity to exercise this Power than now; viz. when so many poor humbled Sinners are kneeling before God and begging Forgiveness at his Hands, which, coming from a Person commissioned by Christ for this end, ought to be receiv'd with Faith and Gratitude, since it is the only Way to quiet Peoples Consciences, now Revelations are ceas'd.

(e) Μὴδ φοβῶ καὶ πίσιως προσέειπεν. Liturg. S. Chryf. & S. Jacob. (f) Chryf. Hom. 18. in 2 Cor. 8. Tom. 3. p. 647. lin. 12. &c.

## Sect. 16. Of the Sentences of Scripture.

**I**T is so necessary for every one that would receive Comfort and Benefit by this Blessed Sacrament to have a *lively Faith*, and a Mind freed from unreasonable Fears, that the Church, lest any should doubt of the Validity of the foregoing *Absolution*, hath subjoin'd these *Sentences*, which are the very Promises on which it is grounded, and so overflowing with sweet and powerful Comforts, that, if duly consider'd, they will satisfie the most jealous Souls, clear the most broken heart, and utterly banish all Clouds of Sorrow and Despair.

## Sect. 17. Of the Lauds and Anthems.

*The Antiquity of them.*

**F**ROM hence to the end of this Office is purely Primitive, near as old as Christianity it self, it being to be found almost *verbatim* amongst the most Ancient Writers (g). The first part of it consists of *Lauds* and *Anthems*, for, having exercis'd our *Faith* upon the foregoing *Sentences*, and so got above this World, we are now ready to go into the other, and to join with the Glorified *Saints* and *Angels* in *Praising* and *Adoring* that God who hath done so great things for us. Which that we may the better do, the *Minister* calls upon us to *lift up our Hearts*, viz. by a most quick and lively Faith in the most High God, the Supreme Governour of the whole World. Which being now ready to do, we immediately answer, *We lift them up unto the Lord*, and casting off all thoughts of the World do turn our Minds to God only.

*Pr. Let us give thanks &c.*

§. 2. And our *Hearts* being now all *lift up* together, and so in a right Posture to celebrate the *Praises* of God, the *Minister* invites all to join with him in doing it, so as at the same time to believe that he is our *Lord*, and our *God*, saying, *Let us give thanks unto our Lord God*; Which the People having consented to and approv'd of, by saying, *It is meet and right &c.*

*Ans. It is meet and right &c.*

meet and right so to do; He turns himself to the *Lord's Table*, and acknowledgeth to his Divine Majesty there specially present, that, *It is very meet, right and our bounden Duty, that we should at all Times, and in all Places give Thanks to him.*

*Pr. It is very meet &c.*

den Duty, that we should at all Times, and in all Places give Thanks to him.

## Sect. 18. Of the Trisagium.

*Therefore with Angels and Arch-Angels &c.*

**T**HE Minister now looking upon himself and the rest of the Communicants as Members of the *Church Triumphant*; and all of us apprehending our selves, by Faith, as in the midst of that Blessed Society, we join with them in singing forth the Praises of the most High God, Father, Son, and Holy Ghost, saying, *Therefore with Angels and Arch-Angels &c.*

(g) *Const. Apost. l. 8. c. 12. Liturg. S. Jacob. S. Chrysol. S. Basil-Cyril. Catech. Mystag. 5.*

§. 2. That the *Angels* were present at the Performance of *Divine Mysteries* hath been the opinion of both *Heathens* and *Christians* (b); but that they are specially present at the *Lord's Supper* is generally receiv'd (i). For since *Jesus* by his Death hath united *Heaven* and *Earth*, it is fit that in this Commemoration of his Passion we should begin to unite our Voices with the *Heavenly Choir* with whom we hope to praise God to all Eternity. For which end the *Christians* of the very first Ages took this *Hymn* into their Office for the *Sacrament*, being of Divine Original (k), and (from the word [*Holy*] thrice repeated in it) call'd by the *Greeks* [τρισάγιον] the *Trisagium*, or *Thrice-Holy*.

Sect. 19. *Of the proper Prefaces.*

ON the greater *Festivals* there are proper *Prefaces* appointed, to be repeated *seven days after* why to be repeated eight days together. the *Festivals* themselves, (except that for *Whit Sunday*, which is to be repeated only *six days after*, because *Trinity-Sunday*, which is the *seventh*, hath a *Preface* peculiar to it self) to the end that the *Mercys* may be the better remembred by often repetition, and also that all the *People* (who in most places cannot communicate all in *one Day*) may have other opportunities within those *eight days* to join in praising God for such great Blessings.

§. 2. The reason of the Church's *lengthening* out these high Feasts for *several days* is plain; The Subject Matter of them being of so high a Nature, and so nearly concerning our Salvation, that one day would be too little to meditate upon them and praise God for them as we ought. A *Bodily Deliverance* may justly require *one Day* of Thanksgiving and Joy; but the Deliverance of the *Soul* by the Blessings commemorated on those times, deserve a much *longer* time of Praise and Acknowledgement. Since therefore it would be injurious to *Christians* to have their Joy and Thankfulness for such Mercies confin'd to *one Day*, the Church, upon the times when these unspeakable Blessings were wrought for us, invites us, by her most seasonable Commands and Counsels, to fill our Hearts with Joy and Thankfulness and let them overflow *eight days* together. Christian Festivals why lengthen'd out for several days.

§. 3. The reason of their being fix'd to *eight days* is why fix'd to eight days. taken from the Practice of the *Jews*, who by God's appointment observ'd their greater Festivals, some of them for *seven*, and one, *viz.* the Feast of *Tabernacles* for *eight days*. *Lev. 23. 36.* And therefore the Primitive Church, thinking that the Observation of *Christian Festivals* (of which the *Jewish* Feasts were only Types and Shadows) ought not to come short of them, lengthen'd out their higher Feasts to *eight days*.

(b) Δαίμονας Ἐπισκόπους θύειν ἱερῶν, καὶ μυστηρίων Ὀργυίας, εἶπε δicit Plutarch. lib. de Orac. Angelo Orationis adhuc adstante. Tertul. Orat. c. 12. p. 134. B. (i) Chrys. in Ephes. 1. Hom. 3. Tom. 3. p. 778. (k) Isai. 6. 3.



Though others give a quite different and mystical reason, *viz.* that as the *Octave* or *Eighth* day signifies Eternity (our whole lives being but the repetition or revolution of *seven* days) so the Church, by commanding us to observe these great Feasts for *eight* days, (upon the *last* of which especially, great part of the Solemnity is repeated which was us'd upon the *first* day) seems to hint to us, that if we continue the *seven* days of this *mortal* Life in a due and constant Service and Worship of God, we shall, upon the *eighth* day of Eternity, return to the first happy State we were created in.

The design  
of the Pre-  
faces.

§. 4. But whatever the rise of this Custom was we are assur'd that the whole *eight* days were ever very solemnly observ'd; on which they had always some proper *Preface* relating to the peculiar Mercy of the Feast they celebrated, to the end that all, who receiv'd at any of these times, should, besides the general Praises offer'd for all God's Mercies, make a special Memorial proper to the Festival.

The Subjects  
of them.

§. 5. In the *Roman* Church they had *ten* of them, but our Reformers have only retain'd *five* of the most ancient, all which (except that for *Trinity-Sunday*, retain'd by reason of the great Mystery it celebrates) are concerning the principal Acts of our Redemption, *viz.* The *Nativity*, *Resurrection*, and *Ascension* of our Saviour, and of his sending the *Holy Ghost* the Comforter.

### Sect. 20. Of the Address.

THE nearer we approach to these holy Mysteries, the greater Reverence we ought to express; Our late rejoicing might favour of too much confidence, if it were not allay'd with this Act of Humility; which the Priest offers up *in the name of all them that receive the Communion*, therein excusing his own and the Peoples Unworthiness.

### Sect. 21. Of the Prayer of Consecration.

THE Ancient *Greeks* and *Romans* would not taste of their ordinary Meat and Drink till they had hallow'd it by giving the first parts of it to their Gods (*l*). The *Jews* would not eat of their Sacrifice till *Samuel* came to bless it (*m*): and the *Primitive Christians* always began their common Meals with a solemn Prayer for a Blessing (*n*); a custom so universal, that it is certainly a piece of Natural Religion: How much more then ought we to expect the Prayers of the Priest over this Mysteries Food of our Souls, before we eat of it? especially since our Saviour himself did not deliver this Bread and Wine until he had consecrated them by giving thanks (*o*). So that this Prayer is the most ancient and Essential part of the whole *Communion Office*: and there are some who believe that the *Apostles*

(*l*) Alex. ab Alex. Gen. dier. l. 5. c. 21. (*m*) 1 Sam. 9. 13. (*n*) Tert. Apol. c. 39. p. 32. B. (*o*) Mat. 26. 26. 1 Cor. 11. 24.

themselves us'd the latter part of this Form, from those words, [*Who in the same night &c. (p);*] and it is certain that no Liturgy in the World hath alter'd that particular.

§. 2. The *Roman* Church indeed hath made large Additions to this Primitive Form, so that this is not above the 10th part of the Canon of their *Mass*, most part of the rest being the *Names of Saints*, and *Commemorations of the Dead*. But these Corruptions and Innovations being remov'd, our Excellent Reformers have given us the *Apostolical* and *Catholic* Form alone, only with a short and proper Prayer to introduce it.

*How abus'd by the Roman Church.*

N. B. In the beginning of this Prayer instead of these words [*Who made there by his one oblation of himself once offer'd*] the first Book of K. Edward VI. reads [*Who made there by his own oblation of himself once offer'd &c.*] the former being a mistake of the *Press*, which hath crept into most Editions of the *Common-Prayer-Book* ever since.

*An error of the Press.*

## SECT. 22. *Of the Form of Administration.*

THE Holy Symbols being thus consecrated, the Communicants must not rudely take every one his own part; because God, who is the Master of the Feast, hath provided *Stewards* to divide to every one their Portion. Some Persons indeed have dislik'd the Minister's delivering the holy Elements to each Communicant, pretending that it is contrary to the Practice of our Saviour, who bid the Apostles *take the Cup and divide it among themselves*, Luke 22. 17. But one would think that any one that reads the Context would perceive that that Passage does not relate to the *Eucharist* but to the *Paschal Supper*; since it appears so evidently from the 19th and 20th verses of the same Chapter, that the Sacrament of the Lord's Supper was not instituted till after that Cup was drank. But as to the manner of his delivering the Sacrament the Scriptures are wholly silent, and consequently we have no other means to judge what it was, but by the Practice of the first Christians, who doubtless, as far as was convenient and requisite, imitated our Saviour in this as well as they did in other things; and therefore since it was the general Practice among them for the Minister to deliver the Elements to each Communicant, we have as much Authority and Reason as can be desir'd to continue that Practice still.

*The Holy Elements to be deliver'd by the Minister to each Communicant.*

§. 2. The Minister therefore is first to receive the Communion in both Kinds himself; then to proceed to deliver the same to the Bishops, Priests and Deacons in like manner, (i. e. in both kinds) if any be present, and after that to the People also in order into their hands (q); which was the most ancient way

*into their Hands.*

(p) Alcuin. de divin. Offic. c. 35. (q) Rnbrick, after the Prayer of Consecration.

of receiving (r). In St Cyril's time they receiv'd it into the hollow of their *Right-hand*, holding their *Left-hand* under their *Right* in the Form of a *Cross* (s): And in some few Ages afterwards, some indiscreet Persons, pretending greater Reverence to the Mysteries, as if they were defiled with their *Hands*, put themselves to the charges of providing little *Saucers* or *Plates of Gold* to receive it, until they were forbidden by the sixth General Council (t). Another abuse the Church of *Rome* brought in, where the Priest puts it into the Peoples *Mouths*, lest a Crumb should fall aside; which favouring too much of *Transubstantiation*, is by our Church discontinu'd, and the old Primitive way of delivering it into the Peoples *Hands* order'd in the room of it.

To be receiv'd kneeling.

§. 3. The Communicants are enjoin'd to receive this Blessed Sacrament *kneeling*; tho' could the Church be sure that all her Members would receive it, as they ought, with *Faith*, she needed not have laid any *Commands* upon them to use that Posture. For how can we pray in *Faith* to Almighty God to *preserve* both our *Bodies and Souls to everlasting Life*, and not make our *Bodies* as well as *Souls bow down* before him? How can we by *Faith* behold our Saviour coming to us, and offering us his own *Body and Blood*, and not *fall down and worship* him? How can we by *Faith* lay hold upon the *Pardon* of our *Sins*, as there seal'd and deliver'd to us, and receive it any otherwise than upon our *Knees*? Certainly they who can, have too much cause to suspect that they do not *discern the Lord's Body*, and consequently cannot receive it *worthily*.

The Apostles probably receiv'd in a Posture of Adoration.

What Posture the *Apostles* receiv'd it in, is uncertain, but we may probably conjecture that they receiv'd it in a Posture of *Adoration*. For it is plain that our Saviour *blest* and *gave thanks* both for the *Bread* and *Wine*; and Prayers and Thanksgivings, we all know, were always offer'd up to God in a Posture of *Adoration*: and therefore we may very safely conclude that our *Blessed Saviour*, who was always remarkable for *outward Reverence in Devotion*, gave thanks for this *Bread* and *Wine* in an *Adoring* Posture.

Now 'tis very well known that it was a Rule with the *Jews* to eat of the *Passover* to Satiety; And therefore, since they had already satisfied Hunger, they cannot be suppos'd to have eaten or drank so much of the Holy *Eucharist* as that they needed Repose while they did it; and since, as we have already hinted, they rose from their Seats to *Bless the Bread*, it cannot be imagin'd that, without any reason, they would resolve to *sit down* again during the Moment of eating it: and then, though they rose immediately a second time at the *Blessing* which was perform'd before the delivery of the *Cup*, that

(r) Euseb. Hist. Eccl. l. 6. c. 43. p. 245. B. Cypr. de Lapf. p. 133. Chryf. in Ephel. 1. Hom. 3. Tom. 3. p. 778. lin. 16. (s) Cyril. Catech. Mystag. 5. p. 244. C. (t) Can. 101. Tom. 6. col. 1186. A.



they immediately *sat* down again to taste of the *Wine*, as if they could neither eat nor drink the smallest quantity without *sitting*.

This indeed does not amount to a Demonstration, but is yet a very probable Conjecture; and shews how groundlessly they argue, who, from the Apostles eating the *Passover sitting* or *leaning upon the left side* (which was the *Table-Gesture* among those Nations,) conclude that they eat the *Eucharist* in the same Posture because it was celebrated at the same time.

But besides, we may observe that the *Passover* it self was, at the first Institution of it, commanded to be eaten *standing* and *in haste* (t) to express the *haste* they were in to be deliver'd out of their Slavery and Bondage;

The Example of the Apostles does not bind us.

but afterwards when they were *settled* in the *Land of Promise*, they eat it in a quite contrary Posture, *viz. sitting* or *lying down* to it, as to a Feast, to signify they were then *at Rest* and in Possession of the Land: and to this Custom (though we do not find any where that it was ever commanded or so much as warranted by God) did our *Blessed Saviour* comply, and therefore doubtless thought that the Alteration of the Circumstances was a justifiable reason for changing the Ceremonies: and therefore was it never so certain that a *Table-Gesture* was us'd at the Institution of the *Eucharist*, yet it is very reasonable, that as the Circumstances of our Blessed Saviour are now different from what they were at the Institution, so must our outward Demeanour also vary. The Posture which might then be suitable in the *Apostles* is not now suitable in us: While he was *corporally* present with them, and they convers'd with him as *Man*, without any awful dread upon them which was due to him as the *Lord of Heaven and Earth*, no wonder if they did use a *Table-Posture*: but then their Familiarity ought to be no Precedent for us, who worship him in his *Glory*, and converse with him in the *Sacrament*, as he is *spiritually* present; and therefore should be very irreverent to approach him in any other Posture than that of *Adoration*.

As to the punctual time when the Posture of *kneeling* first began, it is hard to determine; but we are *when kneeling first began* assur'd that it hath obtain'd in the *Western Church* above 1200 years; and though anciently they *stood* in the *East* (u), yet it was *with Fear and Trembling, with Silence and down-cast Eyes, bowing themselves in the Posture of Worship and Adoration* (w).

But it is now the Custom of the *Greek, Roman, Lutheran*, and most Churches in the World to receive *kneeling*: Nor do any scruple it, but they who study pretences to palliate the most unjustifiable Separation, or design'd neglect of this most sacred Ordinance.

How universal a Practice.

And it is worth observing, that they who at other times cry out so much against the Church of *England* for retaining several Ceremonies, which (though in-

The Pope receives the Sacrament sitting.

(t) Exod. 12. 11. Myflag. 5. p. 245. A.

(u) Euseb. Hist. Eccl. l. 7. c. 9. p. 255. B.

(w) Cyril. Catech.

different in themselves) they say, become unlawful by being abus'd by *Superstition* and *Popery*, can in this more solemn and material Ceremony agree even with the *Pope* himself (who always receives this Sacrament *sitting*) rather than not differ from the best and purest Church in the World.

Sitting by  
whom intro-  
duc'd.

Nor may I pass by unobserv'd that the Posture of *sitting* was first brought into the Church by the *Arians*; who, stubbornly denying the Divinity of our Saviour, thought it no robbery to be equal with him and to sit down with him at his Table: for which reason it was justly banish'd the Reform'd Church in *Poland*, by a general Synod, *A. D.* 1583. — And 'tis the *Pope's* opinion of his being *St Peter's Successor* and *Christ's Vicegerent* which prompts him to use such Familiarity with his Lord.

The Form of  
Words.

§ 4. As for the *Words of Administration*, the first part of them, *viz. The Body*, or, *The Blood of our Lord Jesus Christ*, was the only Form us'd in *St Ambrose's* time at the delivery of the *Bread* and *Wine* (x) to which the Receivers answer, *Amen*; both to express their Desire that it might be *Christ's Body and Blood* unto them, and their firm Belief that it was so. The next words; *Preserve thy Body and Soul unto Everlasting Life*; were added by *St Gregory* (y). The following part, *Take eat, or Drink this &c.* is a full Paraphrase of *Christ's* own words at the Institution of it, and the whole Form together is as suitable to the Occasion, as can be contriv'd.

Communion in one  
kind examin'd.

§ 5. And here we must observe that our Church does not (with the *Roman Church*) rob the People of half the Sacrament, but administers to the *Laiety* as well as *Clergy* under *both kinds*. The *Romanists* indeed pretend that *Christ* administered under *both kinds* only to the *Apostles* whom he had made *Priests* just before, and gave no command that it should be so receiv'd by the *Laiety*. But we would ask whether the *Apostles* were not all that were then present? If they were, in what capacity did they receive it? How did they receive the Bread before the *Hoc Facite* (*Do this*)? As *Priests* or as *Laymen*? It is ridiculous to suppose those words chang'd their Capacity; though if we should allow they did, yet it would only relate to *Consecrating* and not to *Receiving*: but if *Christ* only gave it to the *Apostles* as *Priests*, it must necessarily follow, that the *People* are not at all concern'd in one kind or other; but that it was intended only for *Priests*: For if the *People* be concern'd, how came they to be so? Where is there any command but what refers to the first Institution? So that it had been much more plausible according to this answer to exclude the *People* wholly, than to admit them to *one kind* and to debar them of the *other*.

2. Not so, say they, because *Christ* himself administer'd the Sacrament to some of his Disciples under *one kind only*; *Luke* 24. 30. But in answer to this we reply, 1<sup>st</sup>. That they can never prove that

(x) *Ambr. de Sacr. l. 4. c. 5. Tom. 4. col. 368. G.* (y) *Vid. Durant. de Rit. Eccles. Cathol. l. 2. c. 55. num. 16. p. 287.*

Christ did then administer the *Sacrament*; or that 2<sup>dly</sup>, if he did, the Cup was not implied, since *Breaking of Bread*, when taken for an ordinary Meal in Scripture does not exclude drinking at it.

When we appeal to the Practice of the Primitive Ages they leave us, and the most impartial of them will allow that the Custom of Communicating under *one kind* only, as is now us'd in the Church of Rome, was unknown to the World for a 1000 years after Christ (z). In some cases ('tis true) they *dip the Bread in the Wine*, as in the case of baptiz'd *Infants* (to whom they administer'd the *Eucharist* in those Primitive times) and very *weak, dying Persons*, who could not otherwise have swallow'd the *Bread*; and also that by this means they might keep the *Sacrament* at home against all emergent occasions: and this probably might in time make the way easier for introducing the *Sacrament* under the kind of *Bread* only.

### Se<sup>c</sup>t. 23. Of the Lord's Prayer.

IT is rudeness in Manners to depart from a Friends House so soon as the Table is remov'd, and an Act of Irreligion to rise from our Common Meals without *Prayer* and *Thanksgiving*: How much more absurd and impious then would it be for us to depart abruptly from the *Lord's Table*? Our Saviour himself concluded his last Supper with a *Hymn*, *Mat. 26. 30.* (suppos'd to be the *Paschal Hallelujah*) in imitation of which all Churches do finish this Feast with solemn Forms of *Prayer* and *Thanksgiving*.

*The concluding Devotions.*

§ 2. The *Lord's Prayer* is plac'd first, and cannot indeed be any where us'd more properly: for having now receiv'd *Christ* in our Hearts, it is fit the first words we speak should be his, as if not only we but *Christ* liv'd and spake in us. We know that *to as many as receive Christ, he gives Power to become the Sons of God, John 1. 12.* so that we may now all with one heart, and one voice address our selves chearfully to God and very properly call him, *Our Father, &c.*

*The Lord's Prayer why us'd first after receiving.*

§ 3. The *Doxology* is here annext, because all these Devotions are design'd for an Act of *Praise* for the benefits receiv'd in the *Holy Sacrament*.

*The Doxology why added.*

### Se<sup>c</sup>t. 24. Of the first Prayer after the Lord's Prayer.

THIS Prayer is principally design'd for the Practice of St Paul's advice, who *beseeches us by the Mercies of God to present our Bodies, a living Sacrifice, holy and acceptable to God, as our reasonable Service, Rom. 12. 1.* Upon which account the Fathers esteem'd it one great part of this Office to dedicate our selves to God. For since Christ hath put us in mind of his infinite Love in giving himself for us, and in this Sacrament hath given himself to

(z) Secundum antiquam Ecclesiæ consuetudinem, omnes tam corpori quam Sanguini communicabant: quod etiam adhuc in quibusdam Ecclesiis servatur. Aquin. in Johan. 6.



us, and we have chosen him for our Lord, and solemnly vow'd to be his Servants, it is very just and reasonable, that we should also give up our selves wholly to him in such a manner as this excellent Form directs us.

**Se&t. 25. Of the second Prayer after the Lord's Prayer.**

**W**HEN we communicate often, it may be very grateful, and sometimes very helpful to our Devotions to vary the Form: for which, cause the Church hath supplied us with another Prayer, which, being more full of *Praises* and *Acknowledgements*, will be most suitable when our Minds have a joyful Sense of the *Benefits* receiv'd in this *Sacrament*, as the former consisting chiefly of *Vows* and *Resolutions* is most proper when we would express our *Love* and *Duty*: though indeed they are both of them such excellent Composites and so very proper and suitable to the Occasion, that the *Scotch* Liturgy leaves out neither of them, but orders the first with a proper introduction to it to be us'd immediately after the *Prayer of Consecration*, before the receiving of the *Elements*, and this latter to be always us'd in this Place after the Lord's Prayer.

**Se&t. 26. Of the Gloria in Excelsis, or the Angelick Hymn.**

Glory be to God on high, &c. **T**O conclude this Office with an *Hymn* is so direct an imitation of our Saviour's Practice, *Mat. 26. 30.* that it hath ever been observ'd in all Churches and Ages. And though the Forms may differ, yet this is as ancient as any now extant; The former part of it is of an Heavenly Original, being sung by *Angels* at our Saviour's *Nativity* *Luke 2. 14.* and was from thence transcrib'd into the *Oriental* Liturgies, especially *St James's* where it is thrice repeated. The latter part of it is ascrib'd to *Telephorus* about the year of Christ 139; and the whole Hymn with very little difference is to be found in the *Apostolical Constitutions* (a), and was establi'd to be us'd in the Church Service by the 4<sup>th</sup> Council of *Toledo* about 1000 years ago (b). In the present *Roman* Missal it stands in the beginning of this Office, but our Reformers have plac'd it much more properly at the close of the *Communion*: for every devout Communicant being now full of Gratitude, and longing for an opportunity to pour out his Soul in the Praises of God, cannot have a more solemn and compact Form of Words to do it in than this.

**Se&t. 27. Of the Final Blessing.**

**T**HE People were a'ways dismiss'd from this Ordinance by a solemn *Blessing* pronounc'd by the *Bishop* if Present, if not by the *Priest* (c); and none were allow'd to depart till this was given by the one or the other (d).

(a) *Lib. 7. cap. 48.* (b) *Can. 13. Tom. 5. col. 1710. A.* (c) *Concil. Agath. Can. 30. Tom. 4. col. 1388. E.* (d) *Conc. Agathens. can. 47. Tom. 4. col. 1391. A.*

The present Form is taken out of Holy Scripture, the first part of it being taken *verbatim* from *Philip. 4. 7.* and the latter part being a *Christian* Paraphrase upon the old *Jewish* Form, *Numb 6. 24.* &c. for whereas the Name of *Lord* is thrice repeated there to note the Mystery of the *Trinity*, it is here explain'd by the *Father, Son,* and *Holy Ghost.*

Sect. 28. *Of the Additional Prayers.*

**L**EST there should be any thing left unask'd in this excellent Office, the Church hath added Six Collects more to be us'd at the Minister's discretion : concerning which it will be sufficient to observe that they are plain and comprehensive and almost every Sentence of them taken out of the *Bible*, and are as proper to be join'd to any other Office as this.

Sect. 29. *Of the Rubricks after the Communion.*

**I**N the Primitive Church, while Christians continu'd in their strength of Faith and Devotion, they constantly communicated *once every day (e)*; which Custom continu'd till after *St Augustin's* time (*f*): But afterwards when Charity grew cold, and Devotion faint, this custom was broke off, and they fell from *every day* to *Sundays* and *Holy-days* only, and from thence at *Antioch* to *once a year* and no more (*g*).

In regard of this neglect, Canons were made by several *Councils* to oblige Men to receive *three times a year* at least, *viz.* at *Christmas, Easter* and *Whitsuntide*: and those that neglected to communicate at those seasons were censur'd and anathematiz'd (*h*).

§. 2. At the *Reformation*, our Church took the same care to bring her Members to *daily* Communion as has already been shewn (p 112.) How zealous she still is to bring us to communicate oftner than she obtains, is apparent from her enjoying *Cathedrals and Collegiate Churches and Colleges* (where they have convenient opportunities) to communicate *every Sunday at the least*, and from her constraining as it were all her Members to receive *three times a year*; of which she appoints *Easter* for one, because at that time Christ our *Passover* was sacrific'd for us, and by his Death (which we commemorate in the *Sacrament*) obtain'd for us everlasting Life.

Every one may communicate as much oftner as they please, the Church only puts in this Precaution, that there shall be no Communion unless three at the least communicate with the Priest, because our Saviour seems to require three to make up a Congregation (*i*).

The care of our Church about frequent Communion.

Rubrick 4.

Rubrick 8.

Rubrick 2, 3.

(e) *Cypr. de Orat. Dom. p. 147. Basil. Epist. 289. Tom. 2. p. 1054. D.* (f) *Aug. Ep. 98. Tom. 2. col. 267. E. — Ep. 54. Tom. 2. col. 124. C.* (g) *Ambr. de Sacram. l. 5. c. 4. Tom. 4. col. 371. K.* (h) *Concil. Agath. can. 18. Tom. 4. col. 1386. C.* (i) *Mat. 18. 20.*

Rubrick 5.

§ 3. The 5th Rubrick is design'd to take away all those Scruples which over Conscientious People us'd to make about the *Bread and Wine*. As to the *Bread* some made it an Essential part of the *Sacrament* to have *leaven'd* others *unleaven'd*; each side, in that as well as in other matters of as small moment, superstitiously making an indifferent thing a matter of Conscience. Our *Saviour* doubtless us'd such *Bread* as was ready at hand; now this *Sacrament* being instituted immediately after the Celebration of the *Passover*, at which they were neither to eat *leaven'd* *Bread* nor so much as to have any in their houses upon pain of being cut off from *Israel* (k), does perfectly demonstrate that he us'd that which was *unleaven'd*. So that they who use *unleaven'd Bread* are certain of being not in the wrong, because they are therein conformable to the prime Institution: for which reason, the first Book of *K. Edward* the 6th enjoins *unleaven'd Bread* to be us'd through the whole Kingdom; and this Rubrick prescribes that which is usual to be eaten, which is now in *England* almost altogether *unleaven'd*: but for decency and the dignity of the *Sacrament* it enjoins the *best and purest Wheat Bread* that can be got.

Water mix'd  
with the Wine.

§ 4. Neither was the *Wine* the occasion of less dispute even in the Primitive times, but gave rise to two contrary Sects; viz. one of which held it only lawful to use *Wine* alone without *Water*, whilst the other on the contrary officiated with *pure Water* only, unmixt with *Wine*. Those which were most *Orthodox* observ'd a mean between both; they look'd upon the *Wine* as an Essential part of the *Sacrament*, but then they mix'd a little *Water* with it; partly in imitation of our *Saviour* himself, whom we may reasonably suppose, at the first institution of the *Eucharist*, mix'd *Water* with his *Wine*, agreeable to the custom of that hot climate, which constantly us'd to allay the Strength and Heat of the *Wine* with *Water*; but chiefly that it might be more significant and expressive of that *Blood and Water* which came forth from our *Blessed Saviour's* side, when he was pierc'd, upon the *Cross*. *John* 19. 34. (l) *St Cyprian* in a long Epistle (m) expressly pleads for this custom, as the only true and warrantable Tradition deriv'd from *Christ* and his *Apostles*, and endeavours to find out many *mystical* significations intended by it, and seems to intimate as if he had been peculiarly warned by *God* to observe it after that manner. It hath been indeed in all Ages an universal Practice, and was enjoin'd to be continued in our own Church by our first Reformers (n); though the next Revisers of our *Liturgy* took no notice of it, but looking upon it as a thing indifferent and accidental and so not obligatory to the Church, left it in the Breast of him that administers either to do it

(k) *Exod.* 12. 15, 19. (l) *Iust. Mart. Apol.* 1. c. 85. p. 125. *lin.* 12. *Irenaeus adv. Hares.* 1. 4. c. 57. p. 357. & 1. 5. c. 2. p. 397. (m) *Ep.* 63. ad *Caciliam*. p. 148. &c. (n) *Rubr. in the first Common-Prayer-Book of K. Edward VI.*



or let it alone according to his own Discretion. But the custom of *mixing* seems to be most eligible, as being more primitive and significant.

§ 4. In the Primitive Church whatever of the *Consecrated Elements* were left after all had communicated, was sent about to absent Friends, as Pledges and Tokens of Love and Agreement in the Unity of the same Faith (o). But this custom being abus'd was afterwards prohibited by the Council of *Laodicea* (p) and then the Remains began to be divided among the Clergy (q); and sometimes the other *Communicants* were allow'd to partake with them (r), as is now usual in our Church where Care is taken to prevent the superstitious reservation of this Sacrament formerly practic'd by the *Papists*.

Rubrick 6.

§ 5. Lastly after all these *Rubricks*, is added a *Protestation* concerning the Gesture of *kneeling* at the Sacrament of the *Lord's Supper*, declaring that *no Adoration is thereby intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily receiv'd, or unto any corporal presence of Christ's natural Flesh and Blood*: a Doctrine which requires so many ridiculous absurdities and notorious contradictions to support it, that it is needless to offer any confutation of it in a Church which allows her Members the use of their *Senses, Reason, Scripture* and *Antiquity*.

The Protestation.

## C H A P. VI. OF THE OFFICE OF B A P T I S M.

### The Introduction.

**W**ATER hath so natural a Property of cleansing that it hath been made the *Symbol* of *Purification* by all Nations, and us'd with that signification in the Rites of all Religions (a). The *Heathens* us'd divers kinds of *Baptism* as Means of Remission of their Sins (b); and the *Jews* baptize such as are admitted *Profelytes* at large; and when any of those Nations

Water us'd by all Nations as a Symbol of Purification.

(o) Euseb. *Hist. Eccl.* l. 6. c. 44. p. 246. C. (p) *Can.* 14. *Tom.* 1. col. 1500. A. (q) *Const. Apost.* l. 8. c. 31. (r) Theophil. *Alex. can.* 7. ap. *Bevereg. Pandect. Canon. Apost.* &c. *Tom.* 2. p. 572. F.

(a) Τὸ ὕδωρ ἁγιάζει. *Plut. quest. Roman.* (b) *Tert. de Bapt.* c. 5. p. 225. D. & 226. A.

turn *Jews*, who are already *circumcis'd*, they receive them by *Baptism* only : And this is that universal, plain and easie Rite which our Lord *Jesus* adopted to be a Myſtery in his Religion, and the Sacrament of *Admiſſion* into his Church; enjoining his Diſciples and all their Succeſſors to uſe it to this end, in all parts of the World.

*Mat.* 28. 19.

The Form of  
Baptism.

§. 2. As to the *Form* of Baptiſm our Saviour only inſtituted the *Effential* part of it, viz. that it muſt be perform'd *in the Name of the Father, Son, and Holy Ghoſt.* *Mat.* 28. 19. but as for the *Rites* and *Circumſtances* of the *Adminiſtration* of it, he left them to the determination of the *Apoſtles* and the *Church*. Yet without doubt a larger *Form* of Baptiſm was very early agreed upon, becauſe almoſt all Churches in the World do adminiſter it much after the ſame manner. The latter Ages indeed had made ſome ſuperfluous Additions, but our Reformers have remov'd them, and reſtor'd this *Office* to a nearer reſemblance of the ancient Model, than any other Church can ſhew.

We have now three ſeveral Offices ; One for *Infants in publick* ; another for *Infants in danger of Death* ; and a third for thoſe of *Riper years*. But becauſe the *fiſt* is ( or rather ought to be ) moſt uſ'd, we ſhall make that the meaſure of the reſt, and only treat of that in particular. But fiſt we muſt ſpeak ſomething in general of each of the three before we conclude this Introduction.

### Of Publick Baptiſm of Infants.

Infant-Bap-  
tiſm vindicat-  
ed.

As *Baptiſm* was appointed for the ſame end that *Circumciſion* was, and did ſucceed in the place thereof, ſo it is moſt reaſonable, it ſhould be adminiſter'd to the ſame kinds of Perſons : therefore ſince God commanded *Infants* to be *circumcis'd*, *Gen.* 17. 12. he would doubtleſs have them to be *baptiz'd*. Nor is it neceſſary that Chriſt ſhould particularly mention *Children* in his Commiſſion, *Mat.* 28. 18. it is ſufficient that he did not except them ; for that ſuppoſeth he intended no alteration in this particular, but that *Children* ſhould be *initiated* into the *Chriſtian* as well as the *Jewiſh* Religion. Beſides, if the Apoſtles had left *Children* out of the Covenant, and not receiv'd them as Members of the Church, the *Jews* ( who took ſuch care to have their *Children* circumcis'd ) would certainly have uſ'd this as a great objection againſt the *Chriſtian* Religion. Wherefore ſince *Infants* are a part of all Nations, and we read of whole *Households* baptiz'd (c), it muſt of conſequence follow that the Apoſtles themſelves baptiz'd *Infants* : only the Baptiſm of *Adult* Perſons, being more for the honour of Religion, did obſcure the Baptiſm of *Infants*, which being perform'd at the ſame time with the Baptiſm of their Parents, it was ſufficient to note it in general Words.

This we are ſure of, all Antiquity affirms that the Baptiſm of In-

(c) *Acts* 16. 15, 33. *1 Cor.* 1. 16.

*Infants* was an Apostolical Tradition, which the Church observ'd as Religiously as if it were a written Command (d). The *Apostolical Constitutions* command it (e), and about the year 250 St Cyprian with 66 Bishops in Council with him declar'd that none ought to be forbidden *Baptism* and the *Grace of God*; which as it was to be observ'd and administer'd to all Men, so much more to *Infants* and *New-Born Children* (f). And that this Sentence of theirs was no novil Doctrine St *Augustine* assures us, who, speaking concerning this *Synodical* Determination, tells us, that in this *Cyprian* did not make any new decree, but kept the Faith of the Church most firm and sure (g). So that *Infant Baptism* hath been universally practis'd in the Church from the very time of it's Institution, until some wild *Enthusiasts* of late, Revivers of old *Heresies*, presum'd to oppose it. But it is not the giddy Attempts of such unstable Persons, that can shake so reasonable and ancient a Practice.

§. 2. As for the *Place* where this solemn Action ought to be perform'd, if we look back into the Primitive Church, we shall find that it was at first unlimited; any Place where there was *Water*, as *Justin Martyr* tells us (h), in *Ponds* or *Lakes*, in *Springs* or *Rivers*, as *Tertullian* speaks (i); but always as near as might be to the *Place* of their publick Assemblies: for it was never (except upon extraordinary occasions) done without the Presence of the *Congregation*, it being both a Principal Act of Religious Worship, and also the Initiating of Persons into the Church; and therefore ought not to be administer'd (as the first *Rubrick* in this Office directs) but upon *Sundays* and other *Holy-days*, when the most number of People come together: as well for that the *Congregation* there present may testify the receiving of them that be newly baptiz'd into the number of *Christ's Church*, as also because in the *Baptism* of *Infants*, every Man present maybe put in remembrance of his own Profession made to God in his *Baptism*. And this the Primitive Christians so zealously kept to, that the *Trullan Council* (k) does not allow *Baptism* to be administer'd in a private Chappel, but only in the publick Churches; punishing the Persons offending, if *Clergy*, with *Deposition*, if *Laity*, with *Excommunication*.

In our own Church, of late years, since our unhappy confusions, this Sacrament hath been very frequently administer'd in private; and Ministers have been, in a manner, to avoid the greater mischief of Separation, necessitated to comply with the Obstinacy of the greater and more powerful of their Parishioners: Who for their Ease or Humour, or for the convenience of a more pompous Christening, will either have their Children baptiz'd at home by their own Minister, or if he refuse will get some other to do it; Which is very irregular.

(d) Orig. Hom. 8. in Lev. 12. 13. part. 1. p. 90. H. Hom. 14. in Luc. 2. part. 2. p. 142. L. (e) Lib. 6. cap. 15. (f) Cypr. Ep. 64. p. 158. (g) Ep. 157. Tom. 2. col. 593. A. (h) Ap. 1. c. 79. p. 516. lin. 8, 9. (i) De Bapt. c. 4. p. 225. C. (k) Can. 59. Tom. 6. col. 1170. A.



Such Persons ought calmly to consider how contrary to Reason, and the plain design of the Institution of this Sacrament, this perverse custom, and their obstinate Resolution in it, is. For what is the end of that Ordinance, but to *initiate* the Person into the Church of Christ, and to entitle him to the Priviledges of it? And where is that *Society* that he is admitted to? Is it not when assembled after the most solemn and conspicuous manner for the Worship of God, and for the testifying of their Communion in it? Where is the Profession to be made before such Admission, where the Stipulation to be given, where the Promise to undertake the Duties of a Christian, but where the *Church* is? How then can all this be done in Confusion and Precipitence, without any timely Notice or Preparation, in *private*, in the Corner of a Room, in the presence of scarce so many as may be call'd a *Congregation*? The Ordinance is certainly *publick*, publick in the Nature and End of it, and therefore such ought the Celebration of it to be; the Neglect whereof is the less excusable, because it is so easily remedied.

### Of Private Baptism of Infants in cases of Necessity.

*Baptism necessary to Salvation.* Our Saviour hath said that *Except a Man be born of Water and of the Spirit he cannot enter into the Kingdom of God; John 3. 5.* making *Baptism* as well as *Faith* necessary to Salvation: whereupon the Ancient Christians did constantly affirm, that there could be no Salvation in an ordinary way without it (*l*). And upon this Principle grew so great a care that none should die *unbaptiz'd*, that, in danger of Death, Persons, who had not gone through all their Preparations, were allow'd to be baptiz'd, upon Promise that they would answer more fully if God restor'd them (*m*). These were call'd *Clinici*, because they were [*ἐν τῇ κλινῇ βαπτίζοντο*] baptiz'd as they lay along in their Beds. (But here we must observe that this was accounted a less solemn and perfect kind of Baptism, partly because it was done not by *Immersion* but by *Sprinkling*, partly because Persons were suppos'd at such a time to desire it chiefly out of Fear of Death, and many times when not thoroughly Masters of their Understandings: For which reasons Persons so baptiz'd (if they recover'd) are by the *Neocaesarean* Council render'd ordinarily incapable of being admitted to the degree of *Priests* in the Church (*n*).) The same care hath our Church taken of *Infants*, for though she requires of her Members (according to the Practice of the Primitive Church (*o*)) that they should bring their Children to be *publickly* baptiz'd in the midst of the Congregation, yet in cases of extremity She admits that Baptism should be perform'd in *private Houses*, even without Ceremony, upon condition that more of the Solemnity be added afterwards when it is publish'd in the Church. And that Baptism may not be

(*l*) Tertul. de Bapt. cap. 12. p. 228. D. (*m*) Concil. Laodicen. Can. 47. Tom. 1. col. 1505. A. (*n*) Can. 12. Tom. 1. col. 1884. A. (*o*) Ut supra in not. (*k*).

neglected, we are taught, that it is certain by God's Word, that Children baptiz'd, dying before they have committed actual Sin, are undoubtedly sav'd (p). For it is certain by God's Word that Baptism is appointed for remission of Sins (q); and it is also certain that all they whose Sins are forgiven are undoubtedly sav'd (r): since therefore Infants have no other Sin but their Original Corruption, which is remitted in Baptism, they are undoubtedly sav'd.

§. 2. Some of the later Doctors indeed, and the Assembly at Trent have been too positive in asserting the Damnation of Infants which die unbaptiz'd, (as if God could not save without it;) forgetting that it is commonly the Parents neglect, and that it is they who despise the Covenant and deserve the greatest punishment. We may indeed affirm that there is no Promise for the Salvation of such, and that their Estate is at best uncertain; for which reason no Parents (who love their own or their Childrens Souls) should, upon pretence of God's Power or Mercy, presume to neglect so certain a means of Salvation. Therefore if Children be weak the Parents must immediately endeavour to procure their Baptism; but if, notwithstanding all their care, they die before it can be obtain'd, we must not then confine the Almighty to the outward Means, but must believe he may save without them where he does not give an opportunity of using them. And in such cases the Parent must take comfort in having done what he could; and ought to hope in the Divine Mercy.

A Possibility of Salvation without Baptism.

### Of the Baptism of those of riper years.

In the Baptism of Persons of Age and Understanding there is more requir'd than in that of Infants, for they being capable to receive Instruction and to declare their Faith, and to exercise an actual Repentance, our Church commands that they be first Taught and Catechiz'd, and then that they be examin'd concerning their Faith and Repentance. And the Persons themselves are advis'd, according to the Primitive Discipline (s), to prepare themselves by Fasting and Prayer, and a serious consideration of the Covenant into which they are about to enter. Which Variety between their Duty and that of Infants hath occasion'd the compiling of a peculiar Office; which is sometimes us'd for Converts to Christianity, and the unhappy Children of those licentious Sectaries who, not content to oppose all the prudent Institutions of the Church, have cast off both those Sacraments which are of Christ's own Institution; by reason whereof, those, who spring from them, want their Baptism till they come to understand and hate the accursed Errors of their deluded Parents.

### Sect. 1. Of the Font.

BEFORE we enter upon the Office it self, we shall speak a word or two of the Place where it is to

Fonts, why so call'd.

(p) Rubr. 1. after the Office for the publick Baptism of Infants. (q) Act. 22. 16. ch. 2. 38. (r) Pl. 32. 1. (s) Just. Mart. Apol. 1. c. 79. p. 116. Tert. de Bapt. cap. ult. p. 232. B.

be us'd. viz. the *Baptistery* or *Font* so call'd because (as we have already hinted p. 129.) Baptism was at the beginning of Christianity perform'd in *Springs* or *Fountains*. They were at first why plac'd at the lower end of the Church. built near the Church, then in the *Church-Porch*, and afterwards (as is now usual amongst us) plac'd in the Church it self, but still keeping the *lower end*, to represent Baptism's being the *Entrance* into the Mystical Church. In the Primitive times Formerly very large. we meet with them very large and capacious, not only that they might comport with the general Customs of those times, viz. of Persons being immers'd or put under Water; but also because the stated times of Baptism returning so seldom, great Multitudes were usually baptiz'd at the same time. In the Middle of them was always a *Partition*, the one part for *Men*, the other for *Women*, that so, by being baptiz'd asunder, they might avoid giving offence and scandal. But *Immersion* being now discontinu'd, and Baptism administer'd at all times, to single Persons, and those too generally *Infants*, there is no necessity to allow them so much room in the Church. It is only now requir'd that there be one in every Church why made of Stone. made of *Stone* (t) because (saith *Durand* (u)) the Water, that typified Baptism in the Wilderness, flow'd from a *Rock*, *Exod.* 17. 6. and because *Christ* who gave forth the *living Water* is in Scripture call'd the *Corner-Stone* and the *Rock*.

**SECT. 2. Of the Preparative Prayers and Exhortations to be us'd before the Administration of Baptism.**

*Baptism why to be perform'd after the second Lesson.* I. THE Godfathers and Godmothers being ready with the Child at the Font, the Minister is directed, immediately after the second Lesson either at Morning or Evening Prayer, (because then the whole Congregation are suppos'd to be present) to come thither; and there, before he proceeds to the Solemnity of Baptism, to ask *Whither the Child hath been already Baptiz'd or not?* because Baptism The First Question. is never to be repeated, for as there is but one Lord and one Faith, so there is but one Baptism. *Ephes.* 4. 5. And in the Primitive Church those that stood up so stoutly for rebaptizing those who had been baptiz'd by Hereticks, did not look upon that as a second Baptism, but esteem'd that which had been conferr'd by Hereticks as invalid, seeing Hereticks, being out of the Church, could not give what they had not (w).

*The Exhortation.* II. The Minister being satisfied that the Child hath not been baptiz'd, begins the Solemnity with an Exhortation to Prayer; for there being a mutual Covenant in this Sacrament between God and Man, and so vast a disproportion between the Parties, and so great a condescension on the part of the

(t) Can. 81. (u) *Rational. Divin. Off.* l. 6. c. 82. num. 25. fol. 364. (w) Tert. de Bapt. c. 15. p. 230. B. Cyprian. *Hist. Concil. Carthag.* p. 229. &c. *Apost. Const.* l. 6. c. 15. Cyril. *Microf. Praef.* p. 4. C.



*Almighty* (who designs only our advantage by it, and is mov'd by nothing but his own free Grace to agree to it) it is very reasonable the whole Solemnity should be begun with an humble *Address* to God.

III. For which purpose here follow *two Prayers*, in The two Prayers. the first of which we commemorate how God did typify this Salvation, which he now gives by Baptism, in saving *Noah* and all his by *Water* (x), and by carrying the *Israelites* safe through the *Red-Sea* (y), as also how *Christ* himself by being Baptiz'd, *sanctified Water to the mystical washing away of sin*; and upon these grounds we pray that God by his Spirit will *wash, and sanctify* this Child, that he may be *deliver'd from his Wrath*, sav'd in the *Ark of his Church*, and so fill'd with *Grace* as to live *holily* here and *happily* hereafter.

In the *second Prayer*, to express our earnestness and importunity we again renew our *Address*, requesting *first* that this Child may be *pardon'd* and *regenerated*; *2dly*, that it may be *adopted* and *accepted* by *Almighty God*.

IV. But because it is reasonable, that before the *Sureties* engage in behalf of the *Infant*, they should have The Gospel, some comfortable *Assurances* that God will be pleas'd to make good the *Agreement* on *his* part; for their Satisfaction, the *Priest*, who is God's immediate *Ambassadour*, produces a portion of *Scripture* (the Declaration of his Will) whereby it appears that God is willing to receive *Infants* into his Favour, and hath by *Jesus Christ* declar'd them capable of that *Grace* and *Glory*, which on *God's* part are promis'd in this *Baptismal Covenant*; wherefore the *Sureties* need not fear to make the *Stipulation* on *their* side, since they have God's own word, that there is no impediment in *Children* to make them incapable of receiving that which he hath promis'd, and will surely perform.

From all which premises the Church, in the *Exhortation*, and Exhortation. concludes, that the *Sureties* may cheerfully promise that which belongs to *their* part, since God by his Son hath given sufficient Satisfaction that *his* part shall be accomplish'd.

V. After this follows a *Thanksgiving* for our own The Thanksgiving. Baptism, which we are put in mind of by this fresh occasion, wherein we also beg of God to give a fresh Instance of his Goodness, by *giving his Holy Spirit to the Infant* now to be baptiz'd, in order to it's *Regeneration* and *Salvation*.

VI. And now no doubt remaining but that *God* is The Preface to the Covenant. ready and willing to perform *his* part of the *Covenant*, so soon as the *Child* shall promise on *his* side; the *Priest* addresses himself to the *Godfathers* and *Godmothers* to promise for him; the Use of which in the *Christian Church* was deriv'd from the *Jews* as well as the *Initiation of Infants* it self. And it is generally believ'd The Original and Use of Godfathers and Godmothers.

(x) 1 Pet. 3. 20, 21. (y) 1 Cor. 10. 2.

that the *Witnesses* mention'd by *Isaiah* at the *naming of his Son* *Isai*. 8. 2. were of the same Nature with these *Sureties*.

In the Primitive Church they were so early, that it is not easy to fix the time of their beginning, for the most ancient Fathers who speak of *Baptism* make mention of them (x).

The use of them is just and reasonable, for since the Laws of all Nations (because *Infants* cannot speak for themselves) have allow'd them *Guardians* to contract for them in *secular* Matters, which contracts, if they be fair and beneficial, the *Infants* must make good when they come to *Age*; so inlike manner the Church hath given them *Spiritual Guardians* to promise those things in their name, without which they could not obtain Salvation. And this gives *Security* to the Church that the Children shall not *Apostatize*, from whence they are call'd *Sureties*; provides *Monitors* to every Christian to remind them of the Vow which they made in their Presence, from whence they are call'd *Witnesses*; and better represents the *New-Birth* by giving the Infants *New and Spiritual Relations*, whence they are termed *Godfathers* and *Godmothers*. For though the *Parents* are oblig'd both by Nature and Religion to bring up their Children virtuously, yet the Church, for the greater care of the Baptiz'd Person's Salvation, requires *Sureties* besides; thereby doing what lies in her power to prevent that neglect in the Education of Children, which so much abounds notwithstanding.

The Stipulation  
to be made by  
Question and  
Answer.

VII. Of these Persons the Priest, in God's stead, takes Security that the *Infant* shall observe the Conditions of the Covenant, which is made by *Question* and *Answer*, which seems to have been the method in the Apostles days; for St *Peter* calls Baptism the *Answer* (or rather, as the Word *Ἐπερώνη* signifies, the asking) of a good Conscience. 1 *Pet.* 3. 21. and in the Primitive Church *Queries* were always put to the Persons baptiz'd, which Persons at *Age* answer'd themselves, and *Children* by their *Representatives* (a), who are to answer in the first Person (as the *Advocate* speaks in the Person of the *Client*) I renounce &c. because the Contract is made properly with the *Child*.

Query 1.

§. 2. And first when we enter into a *League* with God, and become his *Confederates*, we must have the same Friends and Enemies as he hath, especially when the same that are Enemies to God, are also Enemies to our Salvation. And therefore since Children are by Nature the Slaves of *Satan*, and, though they have not yet been actually in his Service, will nevertheless be apt to be drawn into it, by the *Pomps* of this alluring *World*, and the *Lusts* of their *Flesh*, it is necessary to secure them for God betimes, and to engage them to take all these for their Enemies, because who so loveth these cannot love God. 1 *John.* 2. 15.

(2) Προσέγγονος Just. Mart. 'Αρδιόχου, Dionys. Areop. Eccles. Hier. c. 2. p. 77. B. C. Sponsores Tert. de Bapt. c. 18. p. 251. C. Fidejussores Augustin. Sermon. 168. in Append. ad Tom. 5. col. 293. C. (a) S. August. Ep. 98. Tom. 2. col. 267. F.

§. 3. Secondly, *Faith* is a necessary Qualification for Baptism, *Mark* 16. 16. and before *Philip* would baptize the *Eunuch*, he ask'd him, *if he believ'd with all his heart*, and reciev'd his Answer that *he believ'd Jesus to be the Son of God. Acts* 8. 37. From wick remarkable Precedent the Church hath ever since demanded of all those who enter into the *Christian* Profession, *if they believe all the Articles* which constitute that Profession; and this was done either by way of *Question* and *Answer* (b) or else the Party baptiz'd (if of *Age*) was made to repeat the whole *Creed* (c).

Query 2.

§. 4. But 3dly, it is not only necessary that the Party to be baptiz'd do *believe* the Christian Faith, but he must also desire to be join'd to that *Society* by the Solemn Rite of *Initiation*; wherefore the Child is further demanded *whither he will be baptiz'd in this Faith?* because God will have no unwilling Servants, nor ought Men to be compell'd by Violence to Religion. And yet the Christian Religion is so *reasonable* and *profitable* both as to this World and the next, that the *Godfathers* may very well presume to answer for the *Child*, that *this is his desire*; for if the *Child* could understand the Excellency of this Religion and speak its Mind, it would without doubt be ready to say the same words.

Query 3.

§. 5. Lastly, *St Paul* tells us, They that are baptiz'd must *walk in newness of Life*; *Rom.* 6. 4. therefore the Child is demanded 4thly, *if it will keep Gods Holy Will and Commandments, and walk in the same all the days of its Life?* for since it now takes *Christ* for its Lord and Master, and lifts it self under his Banner, it is fit it should vow in the Words of this Sacrament to observe the Commands of its General. And though the Child cannot perform them at present, yet if it live to years of Discretion, it must either *keep Gods Commandments*, or else it can never enter *Eternal Life. Mat.* 19. 17. Wherefore as it promis'd to forsake all *Evil* before, so now it must engage to do that which is *Good*; without which it cannot be admitted into the Christian Church.

Query 4.

§. 6. I cannot conclude this Section till I have observ'd, that this whole *Stipulation* is so exactly conformable to that us'd in the *Primitive Church* that it cannot be unpleasant to compare them together: All that were to be baptiz'd, were brought to the Entrance of the *Baptistery* or *Font*, and standing with their Faces towards the *West* (which being directly opposite to the *East*, the Place of *Light*, did symbolically represent the Prince of *Darkness*, whom they were to renounce and despise) were commanded to stretch out their hands as it were in defiance of him; and then the Bishop ask'd them every one, *Dost thou renounce the Devil and all his Works, Powers and Service?* To which each party answer'd, *I do renounce them.* — *Dost thou renounce the World and all it's Poms and Vanities?* Answer. *I do renounce*

This Baptismal Vow very Primitive.

(b) Cyril. *Catech. Mystag.* 2. p. 232. B. Ambr. *de Sacr.* l. 2. c. 7. Tom. 4. col. 360.  
K. (c) Aug. *Serm.* 58. in *Mat.* 6. Tom. 5. col. 337. D. E.



them (d). Next they made an open confession of their Faith, the Bishop asking, *Dost thou believe in God the Father Almighty &c. in Jesus Christ his only Son our Lord, who &c. dost thou believe in the Holy Ghost, the Holy Catholick Church, and in one Baptism of Repentance for Remission of Sins, and Life Everlasting?* To all which each Party answer'd, *I do believe*; as our Church still requires in this Office (e).

### Sect. 3. Of the Administration of Baptism.

The Prayers for  
the Sanctifica-  
tion of the  
Child.

I. **T**HE Covenant being now made, it is fit the Minister should more peculiarly intercede with God for Grace to perform it; and therefore he offers up some short Prayers for the Sanctification of the Child, which supply the Place of 'the Old Exorcisms, which were an *Insufflation* or *Breathing* into the Face of the Person to be baptiz'd; by which they signified the Expelling of the Evil Spirit and the *breathing in* the Good Spirit of God (f), though they seem to have been at first only some short divine Prayers, like these, collected out of Gods Word, for the purifying of the Soul, and the Exclusion of *Satan* from thence; that so the Party baptiz'd may obtain the Benefits of Baptism, and be secur'd against his Mortal Enemy (g).

The Prayer of  
Consecrati-  
on.

II. After these follows a Prayer for *consecrating the Water*, for though our Saviour sanctified Water in general to the Mystical washing away of Sin, yet when this particular Water is to be us'd in so sacred a Ministry, it would be very indecent and irreligious not to beg of God that it may produce the desired Effect.

That the Primitive Christians always us'd a Prayer for the *consecrating the Water* appears by a Cloud of Witnesses (h) and the Prayer they then us'd, consisted of the same two principal parts, as ours doth, viz. The repetition of Christ's Words, *Mat. 28. 19.* and a Petition for the *Holy Spirit*.

The Naming of  
the Child, at  
Baptism.

III. All things being thus prepar'd the Minister takes the Infant in his Arms, thereby reminding us of the Mercy of *Jesus*, who in like manner embrac'd those who were brought unto him, and will as lovingly receive the *Soul* of this present Child, as his Minister doth the *Body*. The next thing the Minister is directed to do, is to *ask the Child's Name*, for as the *Jews nam'd* their Children at the *Circumcision* (i) so the *Christians* have always *nam'd* theirs at *Baptism*; alluding to that *New Name* which *Jesus* promises to give his Servants, *Rev. 2. 17.* And even

(d) *Const. Apost. l. 7. c. 41.* — *Dion. Areop. de Eccl. Hier. c. 2. p. 77.* D. *Ambr. de Init. c. 2. Tom. 4. col. 347.* K. *de Sacram. l. 1. c. 2. Tom. 4. col. 354.* A. (e) *Const. Ap. l. 7. c. 41.* Cyril. *Catech. Mystag. 2. p. 232.* B. *Ambr. de Sacram. l. 2. c. 7. Tom. 4. col. 360.* K. (f) *Aug. lib. de beat. Virg. Tom. 1. col. 305.* C. D. *Enarr. in Psalm. 65. Tom. 4. col. 651.* A. (g) *Cyril. Pref. Catech. p. 4. D. &c.* (h) *Ambr. de Sacram. l. 2. c. 5. Tom. 4. col. 359.* K. *Basil. de Sp. Sanct. c. 27. Tom. 2. p. 211.* A. (i) *Luke 1. 59. 60. ch. 2. 21.*

People of *ripar years* commonly chang'd their Name ( as *Saul* (saith *St Ambrose* (k)) at that time chang'd his Name to *Paul* ) especially if the Name, they had before, was taken from any *Idol*, or *false God*. For the *Nicene Council* forbids the giving of *Heathen* names to *Christians*, and recommends the giving the Name of some *Apostle* or *Saint* (l), not that there is any Fortune or Merit in the Name it self, but that, by such means, the Party might be stirred up to imitate the Example of that holy Person whose Name he bears.

§. 2. As to the appointment of the Name it may be *for what reason* resolv'd upon by the *Relations*. *Ruth*. 4. 17. *Luk*. 1. 59. *son*. &c. but it must be dictated by the *Godfathers*, the *Witnesses* of this New Birth, and then solemnly given by the *Minister*, as a Badge of the Childs belonging to God, and to admonish him, when he is grown up, of his New Birth and Heavenly Kindred, and of the Vow he bound himself under at his Baptism.

IV. After the Name is given, there are three things *The Form of Baptism*. considerable in the Performance of this holy Ministration. 1. The *Person* who baptizeth. 2. The *Words*. 3. The *Actions* us'd in Baptizing. *First*, in relation to the *Person* who baptizeth, it is to be observ'd that our Saviour commanded the same Persons to *Preach* as he did to *Baptize*, so that unordain'd *Persons* may as well presume to do the one as the other. *Laymen may not baptize*. There are indeed some Allegations out of the *Primitive Writers* which allow *Laymen* to baptize in cases of *Necessity* (m), but there are others of the *Fathers* who disallow that Practice (n); and it is certainly a great Presumption for an *ordinary* Person to invade the *Ministerial* Office without any Warrant: what Plea the Church of *Rome* can pretend for suffering *Laymen* and even common *Midwives* to perform this most sacred and mysterious Rite, I am ignorant of; but as to the pretence of the Child's *danger*, we may presume that the Salvation of the Child may be as safe upon the Stock of *God's Mercy* without any Baptism, as with such a one, as he hath neither commanded, nor made any Promises to. So that where God gives no opportunity of a Person who may do it with Commission, it seems much better to leave it undone.

§. 2. The *Words*, *I baptize thee* &c. were always the *The Form of Words*. Form of the *Western Church*. The *Eastern Church* useth a little variation, *Let N. be baptiz'd* &c. but the Sense is much the same: however in the next words, *viz. In the Name of the Father, Son, and Holy Ghost*, all *Orthodox Christians* did ever agree, because they are of *Christ's* own appointment, and for that reason unalterable. Wherefore when the *Hereticks* presum'd to vary from this Form, they were censur'd by the Church, and those Baptisms declar'd null, which were not administer'd *in the Name of the Father,*

(k) In *Dominic. prim. Quadrages. Serm. 2. Ordine* 31. *Tom. 5. col. 43. K.* (l) *Vid. Canon. Arabic. Can. 30. Tom. 2. col. 209. E.* (m) *Tert. de Bapt. c. 17. p. 231. A.* (n) *Const. Ap. l. 8. c. 46. Vid. Balsamon. in Can. 19. Concil. Sardicenf. ap. Bever. Annot. in Can. Apost. p. 201.*

*Son, and Holy Ghost.* The *Orthodox* indeed took liberty to mingle a paraphrase with them, baptizing *In the Name of the Father who sent, of the Son that came, and of the Holy Ghost that witnessed* (o), but our *Reformers* thought it more prudent to preserve our Lord's own Words intire without any Addition or Diminution.

Now by baptizing *in the name of the three Persons*, is not only meant that it is done by the *Commission and Authority of God the Father, Son, and Holy Ghost*, but also that we are baptiz'd into the Faith of the *Holy Trinity*, and are reciev'd into that Society of Men, who are distinguish'd from all false Professions in the World, by believing in *three Persons and one God*.

The Actions  
us'd in Baptiz-  
ing.

§. 3. We are next to consider the sacred *Actions* in Baptism, which are the *dipping* or *sprinkling* of the Party with Water. At the beginning of Christianity in those hotter Regions (where they commonly bath'd every day) Baptism was generally perform'd by *Immersion* or *Dipping*, whereby they did more notably and significantly express the three great Ends and Effects of Baptism; for as in *Immersion*, there are three several Acts, viz. the putting the Person under Water, his *abiding* there for some time, and his *rising* up again; so by these were represented Christ's *Death, Burial* and *Resurrection*, and in conformity thereunto, our *Dying* unto Sin, the *Destruction* of not essential it's Power, and our *Resurrection* to a new Course of to Baptism.

Life. But the Prudence and Charity of the Church (knowing this not to be *essential* to Baptism) did even there appoint that *Clinick* Christians, (*i. e.* such as through weakness kept their Beds) should only be *sprinkled* with Water; which St *Cyprian* does, not only allow, but plead for, and that in a discourse on purpose when the Question concerning it was put to him (p); and therefore for the same reason may as well be indulg'd to tender *Infants* in these *Northern* Countries: For God will have *Mercy* and not *Sacrifice*, and the divine Grace which is conferr'd in Baptism is not measur'd by the *Quantity of Water* us'd in the Administration of it. The *Effects* of Baptism are, (it is to be own'd) more plainly and significantly express'd by *dipping* the Body under Water, and therefore the Church prescribes that and only permits *sprinkling* where it is *certified the Child is weak*; though Custom has now prevail'd to the laying of the first wholly aside: But it is not a matter worth contending for, since *Sprinkling* is undoubtedly sufficient.

Trine-Immersion.

§. 4. It was the general Custom of the Primitive Church to dip or sprinkle the Person *thrice*, viz. once at the name of *each* Person, whereby they thought they more fully express'd the Mystery of the *Trinity* (q); But afterwards when the *Arians*, who us'd the *Trine Immersion* to denote the Persons in the *Trinity* to be *three distinct Substances*,

(o) *Conf. Ap. l. 7. c. 22. Just. Mart. Apol. I. c. 79. p. 116. (p) Ep. 69. ad Magnum. p. 185. &c. (q) Apost. Can. 50. Tert. Adv. Prax. c. 26. p. 516. A. de Coron. Mil. c. 3. p. 102. A. Cyril. Catech. Mystag. 2. p. 232. B. Soz. Hist. Eccl. l. 6. c. 26. p. 673. D.*



gloried that the *Catholicks* did and held the same with them, it was decreed by the 4<sup>th</sup> Council of *Toledo* (r) that *one single immersion* only should be us'd, because that would expresse the *Unity* of the Godhead, while the *Trinity* of Persons would be sufficiently denoted by the Persons being baptiz'd in the Name of the *Father, Son and Holy Ghost*.

V. But to return to our own Office; the Child being now baptiz'd, is become a *Member of the Christian Church*, into which the Minister (as a *Steward* of God's Family) doth solemnly recieve it; and, for the clearer manifestation that it now belongs to *Christ*, sets his mark upon it, signing it in the *Forehead* with the Sign of the *Cross*. For the better understanding of which, we may observe that it was an ancient Rite for *Masters and Generals* to mark the *Foreheads* or *Hands* of their *Servants* and *Souldiers* with their names, that by that means it might be known to whom they did belong: And to this custom the Angel in the *Revelations* is thought to allude *ch. 7. v. 3. Hurt not the Earth &c. till we have sealed the Servants of our God in their Foreheads*; and *ch. 14. 1. the Rctinue of the Lamb* are said to *have his Father's name written in their Foreheads*. And as *Christ's* Flock carried their Mark on their *Foreheads*; so did his great Adversary the *Beast* sign his *Servants* there also: *ch. 14. 9. If any Man shall receive the Mark of the Beast in his Forehead or in his hand &c.* Now that the *Christian Church* might hold some Analogy with those sacred Applications, she conceiv'd it a most significant Ceremony for *Baptism* (that being our first *Admission* into the Christian Profession) that all her Children should be sign'd with the *Cross* on their *Foreheads*, signifying thereby their consignment up to *Christ*; whence it is often call'd by the Fathers, the *Lord's Signet* and *Christ's Seal*.

The Reception of the Child into the Church.

The Antiquity and meaning of the Sign of the Cross.

The Mark or Sign of the *Cross* seems to have been design'd from the very beginning to some great Mystery; the *Israelites* could overcome the *Amalekites* no longer than *Moses* by *stretching out his Arms* continu'd in the Form of a *Cross* *Exod. 17. 11, 12, 13.* which undoubtedly prefigur'd that our Salvation was to be obtain'd through the means of the *Cross*: as was also further signified by God's commanding a *Cross* (for that is the Mark meant) to be set upon those who should be sav'd from a common Destruction. *Ezek. 9. 4.*

But to come nearer; when our blessed Redeemer had expiated the Sins of the World upon the *Cross*, the Primitive Disciples of his Religion (who, as *Minucius Felix* affirms, did not worship the *Cross*) did yet assume that Figure as the *Badge of Christianity*: and, long before *material Crosses* were in use, *Tertullian* tells us, that upon every Motion, at their going out, or coming in, at their going to Bath, or to Bed, or to Meals, or whatever their Employment or Occasions call'd them to. they were wont [frontem signaculo terere] to mark (or (as the Word signifies) to wear out) their *Foreheads* with the Sign of

(r) Can. 6. Tom. 5. col. 1706.

the Cross; adding that *this was a Practice, which Tradition had introduced, Custom had confirm'd, and the Believers Faith had observ'd and maintain'd(s).* And in another place (t) he tells us, that *Satan* not only imitated the Christians in their *Baptism*, but also in *signing his Souldiers in their Foreheads*: which shews that the use of the Cross, even in the Administration of *Baptism*, was then a known Rite of Christianity. *Origen*, who liv'd not long after him, mentions those *who were sign'd with the Cross at their Baptism(u)*, and *St Cyprian*, his Cotemporary, says, that *those who deserv'd well of the Lord were sign'd on the Forehead(w)*, and that *the Forehead of a Christian is sanctified with the Sign of God(x)*. *St Basil* tells us that *an Ecclesiastical Constitution had prevail'd from the Apostles days, that those who believ'd in the name of the Lord Jesus Christ should be Sign'd with the Sign of the Cross(y)*. We need not instance in the Writings of many other Fathers, who frequently us'd being *sign'd in the Forehead* for being *baptiz'd*: I shall only add this remark, that the first Christian Emperor, *Constantine the Great*, had his Directions from *Heaven* to make this *Sign*, the great Banner in his Wars, with this Motto on it, [*Terra vixit*] *By this Sign thou shalt overcome(z)*. That this *Vision* was from *Heaven* and a thing of great reality is evident from the Success of that Prince's Army under it; and we cannot suppose that our blessed Lord would by so immediate a Revelation countenance such a Rite as this, already us'd in the Church, if he had resented it before as *superstitious* and *unwarrantable*. And we may add that we ought not to be too petulant against that, which the Holy Spirit has sometimes signaliz'd by very renown'd Miracles; as those who consult the Ecclesiastical Histories, of the best Authority, cannot but be convinc'd.

The Cross why  
made after  
Baptism.

§ 2. The Ancients indeed did use this Sign before the Action of Baptizing, whereas we use it afterwards; the better to content our scrupulous Brethren, who cannot justly charge us with making it *Essential* to Baptism, because the Rite as to the Substance of it, is finish'd before the Cross is made, and Baptism is esteem'd in case of *Extremity* no worse, as to the Effects, where it is celebrated without it.

If it be alledg'd that it is a *signifying Sign* of humane Institution, and so ought not to be annex'd to a Sacrament of *divine* Appointment; it ought to be remember'd that the putting *white Garments* upon the Baptiz'd, and the receiving the Infants into the Church with a *Kiss*, as a token that he is now become one of our Brethren, were *signifying Signs* instituted and us'd by the best Christians, and yet had never any Offence taken at them.

To conclude, when any are receiv'd into the Society of our Religion, it is as lawful to declare it by a *Sign* as by *Words*. And surely

(s) Tert. de Coron. Mil. c. 3. p. 102. A. B. (t) Id. de Praescript. Hæret. c. 40. p. 216. D. (u) Hom. 2. in Psalm. 38. part. 1. p. 299. (w) De Unit. Eccles. p. 116. (x) De Laps. p. 122. (y) De Sp. Sanct. c. 27. Tom. 2. p. 210. D. (z) Euseb. de Vita Constant. l. 1. c. 28. 29. p. 422.

there is no *Signature* so universally known to be the Mark of a *Christian* as that of the *Cross*, which makes *St Paul* put the *Cross* for Christianity it self, 1 *Cor.* 1. 17, 18. *Gal* 5. 11. *Phil.* 3. 18. because the belief of a *Crucified Saviour* is the proper Article of this Faith, distinguishing the Christians from all other kinds of Religion in the World.

§. 3. The *Forehead* is the Seat of *blushing* and *Shame*, why made upon the Forehead. for which reason the Child is to be sign'd with the *Cross* on that part of him, in token that hereafter he shall not be asham'd of *Christ Crucified &c.*

#### Sect. 4. Of the concluding Exhortations and Prayers.

I. THE Holy Rite being thus finish'd, it is not decent to turn our backs upon God immediately, The Exhortation. but that we should compleat the Solemnity by *Thanksgiving* and *Prayer*; and that we may do both with the Understanding, the Minister teaches us in a serious *Exhortation*, what must be the Subjects of our Praises and Petitions.

The Lord's Prayer. II. And (since as we have already hinted *Introd.* pag. 3.) the Lord's Prayer was prescrib'd by our Saviour to his Disciples as a *Badge* of their belonging to him, it can never be more reasonable or proper to use it than now, viz. immediately after the Admission of a *new Member* and *Disciple* into his Church. And therefore whereas, in other Offices, this Prayer is generally plac'd in the *beginning*, it is here reserv'd till after the Child is baptiz'd, and receiv'd solemnly into the Church, because we can then more properly call God, *Our Father*, with respect to the Child, when it is by Baptism made a *Member of Christ*, and more peculiarly adopted a *Child of God*.

III. After this follows a *Prayer* wherein we 1<sup>st</sup> give God thanks for affording this Child the *Benefits* of *Baptism*; and 2<sup>dly</sup> pray for his Grace to assist it in the whole Course of it's Life. The Collect.

IV. And lastly, because nothing tends more directly to the securing of Holiness and Religion than a Conscientious Performance of this *Vow of Baptism*, here are added *Endeavours* to our Prayers for the fulfilling thereof. In the first Ages, when those of *Discretion* were baptiz'd, the *Exhortations* were directed to the *Persons* themselves (as they now are in our Office of Baptism for those of riper years.) But since *Children* are now most commonly the Subjects of Baptism, who are not capable of Admonition, here is a serious and earnest *Exhortation* made to the *Sureties*. The Exhortation to the Godfathers.

§. 2. Which if it be well consider'd, will shew how base it is for any to undertake this Trust meerly in Complement; how absurd to put little Children (whose Bond is not good in *Humane Courts*) upon this weighty Office, and also how ridiculous for those who have taken this Duty upon them, to think they can shake off this charge again, The ill practice of choosing unfit Persons for Sureties.



again, and assign it over to the *Parents*; which are the evil Customs of this licentious Age, and the Occasions of many Peoples falling in-  
*The necessity of bringing Children to Confirmation.* to evil Principles and wicked Practices; which might be easily prevented if the *Sureties* would do their Duty and labour to fit their *God-children* for *Confirmation* and bring them to it: for till the *Child* by this means enters the Bond in his own name, the *Sureties* must answer for all miscarriages through *their* neglect; whereas as soon as the *Child* is confirm'd, the *Sureties* are freed from that danger, and discharg'd from all but the Duty of *Charity*.

## C H A P. VII.

### O F T H E

# C A T E C H I S M.

*Catechism of  
divine Institu-  
tion.*

**T**HERE are so many excellent Expositions of this *Catechism*, that it is as unnecessary in it self as inconsistent with my purpos'd brevity to speak of the particulars of it; it will be sufficient to my design, to observe that *Catechizing* is of *divine* Institution (a) and hath been practic'd through all Ages of the Church (b). It was Christ's especial charge to his Ministers to feed his Lambs (c). The Jews had in every Village a Person call'd the *Instructor of Babes* to which St Paul seems to allude Rom. 2. 20. And in the *Christian* Churches, there was a peculiar Officer call'd a *Catechist* (d) by whom all new *Converts* that were to be baptiz'd at *Easter* were catechiz'd and instructed during the forty days of *Lent*. But since we have few such now and generally baptize *Infants*, who cannot at that time understand the Covenant which they enter into, therefore the Church orders those that have the care of them to instruct them in it *afterwards*: For which purpose this *Catechism* is drawn up according to the Primitive Forms by way of *Question and Answer* (e), being not a large *System* of Divinity to puzzle the heads of young Beginners, but only a short and full explication of the *Baptismal Vow*. The *Primitive Catechisms* indeed consisted of no more than the *Lord's Prayer*, the *Creed* and the *Ten Commandments*, and these at the *Reformation* were the whole of ours: But these being thought defective, as to the Doctrine of the *Sacraments*, K. James I. appointed the Bishops to add a short and plain explana-

(a) Deut. 6. 7. ch. 31. 11, 12. Prov. 22. 6. Eph. 6. 4. 2 Tim. 1. 5. (b) Gen. 18. 19. 1 Chron. 28. 9. 2 Tim. 3. 15. (c) John 21. 15. (d) Euseb. Hist. Eccl. l. 5. c. 10. p. 175. A. l. 6. c. 3, 12, 20. (e) Acts 8. 37. 1 Pet. 3. 15, 21.

tion of them, which was done accordingly in that excellent Frame we see; being penn'd by Bishop *Overal*, then *Dean of St Pauls*, and allow'd by the Bishops (f): so that now it exceeds (by the Confession of all parties) all *Catechisms* that ever were in the World, being so *short* that the youngest Children may learn it by heart, and yet so *full* that it contains all things necessary to be known in order to Salvation.

In this it's Excellency is admirable, viz. that as all Persons are baptiz'd not into any *particular* but into *Christ's Catholick Church*; so here they are not taught the *Opinion* of this or any other *particular Church* or People, but what the whole Body of Christians all the World over agrees in. If it may any where seem to be otherwise, it is in the Doctrine of the *Sacraments*; But that also is here worded with so great Wisdom, Caution and Temper, as not to contradict any other particular Church, but that all sorts of Christians when they have duly consider'd it, may subscribe to every thing that is here taught.

## C H A P. VIII.

### O F T H E

### O R D E R O F

## C O N F I R M A T I O N.

### The Introduction.

**T**HOUGH our Saviour did not expressly institute *Confirmation* as he did *Baptism* and the *Holy Eucharist*, and so it is not properly a *Sacrament*, yet *Aquinas* thinks the reason, why this had no *positive Institution* was, because the *Holy Ghost* (which is herein communicated) was not given till after *Christ's Ascension*; yet in his promise that he would send the *Holy Spirit* to his Disciples, and that it should remain with them for ever, *John* 14. 16. he seem'd to suppose that there should be some Rite instituted by them for the perpetual Collation of the Spirit.

The first Converts indeed, whom the Apostles baptiz'd, were confirm'd by the immediate hand of God, who by miraculous Gifts of the *Holy Ghost* seal'd their Baptism, and attested the Truth of the Religion into which they had enter'd. But it was not long before the Apostles were appointed to minister in

(f) Conference at Hampton-Court. p. 43.

giving

giving the *Holy Spirit* to the New-Baptiz'd, and then they instituted the Rite of *Laying on of Hands*; And God was pleas'd to shew his approbation of their *Institution*, by giving wonderful measures of his Spirit to those on whom they had laid their hands, as appears from that famous Instance *Acts* 8. 14. &c. where when the *Samaritans* had been converted and baptiz'd by *Philip the Deacon*, they did not receive the *Holy Ghost* until *Peter* and *John* had, by *laying on their hands*, confirm'd them: This is strengthen'd by a parallel occurrence to the Disciples at *Ephesus*, upon whom, after they had been baptiz'd in the Name of *Jesus*, the Apostle *St Paul* laid his hands, and then the *Holy Ghost* came upon them. *Acts* 19. 5, 6. &c. And the same Apostle *Heb.* 6. 2. mentions, as a Fundamental of Religion, not only the *Doctrine of Baptism*, but also the *laying on of hands*; by which the *Orthodox Writers* of all Ages have understood *Confirmation*, and *Calvin* upon the place affirms very peremptorily that this one Text shews *Confirmation* to be of *Apostolical Institution*. In short, *Confirmation* hath been continu'd as necessary to *Sanctification* through all Ages of the Church down to this time (a), and is still, in our sense of it, allow'd by the *Lutheran Churches* (b), and constantly practis'd in *Bohemia* (c) nor is it condemn'd by any sober *Protestants* in any of the *Reform'd Churches* abroad.

### SECT. I. Of the Preparative part of the Office.

Confirmation  
when admin-  
ister'd.

IN the present *Greek Church Confirmation* is always perform'd at the same time with *Baptism*, even to *Infants* as well as *Adult Persons*, for fear any should die without it (d): and in *Aquinas's* time, the *Roman Church* perform'd it soon afterwards, upon the persuasion that they were not perfect Christians till they were confirm'd (e); but our Church more prudently defers it till Children come to years of *Discretion*, and are well instructed in the *Catechism*;

The Preface.

I. For which reason this Office is begun with a proper *Preface* declaring that none are to be admitted to *Confirmation*, until they are so instructed, because it is impossible for any to renew their *Vow*, or take it upon themselves (which is the chief end of *Confirmation*) before they know what it is.

The Question  
and Answer.

II. The *End* of *Confirmation* being thus made known to the Congregation, the *Bishop*, in the next place, addresses himself to those who design to be Confirm'd; asking them in the first place *whither they be willing to renew their Baptismal Vow and to take it upon themselves*, solemnly charging them

(a) Tert. de Bapt. c. 8. p. 226. D. de Resur. Carn. c. 8. p. 330. C. Cypr. Ep. ad Jub. 73. p. 202. Euseb. Eccl. Hist. l. 6. c. 43. p. 244. C. D. Concil. Elib. Can. 77. Tom. 1. col. 978. E. Concil. Laod. Can. 48. Tom. 1. col. 1505. A. Ambr. lib. de Initiand. cap. 7. Tom. 4. col. 349. A. de Sacr. l. 3. c. 2. Tom. 4. col. 363. H. (b) Confessio Saxonica de Confirmatione. (c) Commenius Annot. in Ratson. disciplin. Eccl. Bohem. c. 3. Sect. 3. (d) Gabriel. Severus Episcop. Philadelphix. Πρεβ. τῶν ἀγίων καὶ ἱερῶν Μυστηρίων. (e) Aquinas Sum. 3. quest. 72. Artic. 9.



to give a direct and sincere Answer, as being in the Presence of God and the whole Congregation: and, for the greater Security, one God-father or Godmother is peculiarly requir'd (f) as a Pledge of their Sincerity, and to be continual Monitors to them to keep their Vow, as well as Witnesses of their making it.

III. The Persons to be confirm'd having confess'd their readiness to renew their *Baptismal Vow*, the whole Congregation expresses their Joy, and their desires that it may be confirm'd in some of *David's Words*; which are often us'd in ancient Liturgies, and are very properly inserted here, that all Present may join, 1<sup>st</sup>, In acknowledging that it is by the help of God that they are mov'd to desire Confirmation, *Psf. 124. 8.* 2<sup>dly</sup>, In giving Glory to God for raising in them these good desires. *Psf. 113. 2. and 3<sup>dly</sup>*, In begging that their Prayers, now made for them, may be heard and accepted. *Psf. 102. 1.*

IV. After these Versicles follows a Prayer that God would strengthen the Baptiz'd with the Holy Ghost the Comforter, who had in their Baptism receiv'd him as a Sanctifier; and confer upon them the sevenfold Gifts of the Spirit, which are transcrib'd into this Prayer from the old Greek and Latin Translations of *Isai. 11. 2.* and are here put for all, because the Scriptures describe the Gifts of the Holy Ghost by seven Spirits (g); and among the Ancients the Number Seven is put for the Holy Ghost himself (h): and these seven gifts, here reckon'd up, were repeated in the very same Words in the Office of Confirmation as long ago as St *Ambrose's* time (i). From whence and the Greek Liturgy (k) this whole Prayer is almost verbatim transcrib'd.

## Sect. 2. *Of the Solemnity of Confirmation.*

I. THOUGH Philip had liberty to Preach and Baptize yet the Apostles only could Confirm (l); and thereupon the Primitive Church always reserv'd the honour of dispensing this Administration to the Bishops their Successors, as all the Fathers unanimously testify.

But then as the Bishops have the sole Honour, so they have also the whole Charge of this Duty; and since it must be wholly undone if they do not perform it, the Church hath enjoin'd the frequent Administration of it by those Reverend Fathers; whose peculiar Privilege of Confirming, is apt to beget a greater Veneration for it in the minds of devout People, and to make them expect greater Effects from that Office, which none but the highest Minister in the Church can perform.

§ 2. When the Bishop confirms any one, he lays his hand upon their head; which is one of the most ancient

(f) Rubr. 3. after the Catechism. (g) Rev. 1. 4. ch. 4. 5. and ch. 5. 6. (h) Aug. de Civ. Dei l. 11. c. 31. Tom. 7. col. 297. B. (i) Ambr. de Initiand. c. 7. Tom. 4. col. 349. A. de Sacram. l. 3. c. 2. Tom. 4. col. 363. H. (k) Eucholog. Grac. p. 355. Offic. S. Baptism. (l) Acts 8. 14, 15. ch. 19. 5, 6.

Ceremonies in the World; observ'd by *Jacob* in giving his *Blessing* (m), and by his Example ever after practic'd among the *Jews* in *Benedictions*, and in conferring all *Holy Offices* (n), and to many other purposes in their Religion: whereupon our Lord us'd it when he *blest* little *Children* (o) and *heal'd* the *Sick* (p); and the *Apostles*, from so universal a Practice, chose it to be the *Rite* for *Communicating the Spirit* in *Confirmation* (q); which was so regularly observ'd that St *Paul* calls the whole Office, *Laying on of Hands* (r) as we noted before: which name it afterwards retain'd among the *Latin Fathers*, *Confirmation* being never administer'd without that Ceremony.

The *Roman Church* indeed of late hath left it out, and instead of it, use *Anointing*, and giving the Person a *Box on the Ear*; But our Church hath wisely restor'd the *Laying on of Hands* as the *Essential* and *Apostolick Rite*.

§. 3. It was anciently the manner for the Bishop to lay both his hands a Cross upon the head of the Party confirm'd; not only in imitation of *Jacob* (s), but also in allusion to *Christ's Death* on the *Cross*, in whom we believe, and from whom we receive the *Holy Ghost*. But this is now laid aside, as is also the Ceremony of *anointing with Oil*, us'd so anciently both in the *Latin* and *Greek Church* that the whole Office is from thence call'd *Chrism* or *Anointing* in some very old *Canons*. But it must be consider'd that this was not of *Apostolical Institution*, but added after their times in allusion to that *Oil*, to which the *Holy Spirit* is compar'd for its healing and flaming Qualities, and is now accompany'd with so much Superstition in the *Roman Church* that it hath excluded the more ancient Rite of *laying on of hands*; for which reason our Reformers restor'd the *Primitive Ceremony*, and rejected the *Anointing* as not *Essential* to the Office, nor us'd by the *Apostles*. So that whoever shall object that there is a Deficiency in this Office, must say that there was a Defect in that of the *Apostles* also, since we do all that it is recorded they did.

§. 4. And now though the *Bishop* be the Instrument of conveying the *Holy Spirit* to us, yet he does not pretend to give it as from himself; but by an humble and earnest *Supplication* begs it of God, whose *Steward* he is: for *Confirmation* was always perform'd by *praying* over the Party Confirm'd, and St *Ambrose* notes that even St *Paul* himself was not so bold as to communicate the Spirit *authoritatively* to his new Converts, but that he begs it of God for them. *Coloss.* 1. 9. (t).

### SECT. 3. Of the concluding Devotions.

The Versicle  
and Lord's  
Prayer.

I. THE Parties confirm'd, having profess'd their Faith, and vow'd Obedience, ought now to be saluted as Brethren; and therefore the *Bishop* first de-

(m) Gen. 48. 14. (n) Numb. 27. 18. (o) Mat. 19. 13. (p) Mat. 8. 15. (q) Acts 8. 17. (r) Hebr. 6. 2. (s) Gen. 48. 12, 13, 14. (t) Ambr. de Sp. Sanct. l. 1. c. 7. Tom. 4. col. 223. G.

fires that *the Lord may be with them*, to assist them in blessing his Name for these Mercies; and they again mutually pray that the *Lord may be with the Spirit* of the Holy Man who is praying for them; and then they all join in repeating the *Lord's Prayer*, which, as we have already more than once observ'd, must not be left out of any Office.

II. And because the Bishop has *laid his hand* on these as a token of God's Favour, he is therefore concern'd to pray that it may not be an empty and insignificant Sign; but that *the hand of God may be over them for ever, and his Holy Spirit be always with them*, even when the *Bishops hand* is remov'd.

III. After this is added a *Collect* out of the *Communion-Office*; because the Ancients believ'd that *Confirmation* was a Preservative to both *Body* and *Soul* (u): so that after we have receiv'd it, we may very properly pray that God *would direct, sanctifie and govern both our Souls and Bodys in the ways of his Laws, and in the Works of his Commandments*.

IV. The *Blessing* concludes all Offices, and particularly ought to end this; in regard it is an *Epitome* of the whole Administration, which is only a more Formal and Solemn *Benediction*.

### The Conclusion.

**B**EFORE we conclude this Chapter it will not be improper to observe to what *end* the *Holy Ghost* is given us in this Ordinance; which is not to make us able to *speak with Tongues*, but to *know the Word, and to do the Will of God*. For as in *Baptism* the *Holy Ghost* gives us what is sufficient to make us *innocent*, so in *Confirmation* it gives Increase, and makes us *gracious*: there the Spirit was bestow'd to *cleanse us from Sin*, here to *adorn us with all its Graces*.

So that we must not despise *Confirmation* in our Church, though it be not attended with *miraculous* Effects which have been ceas'd this 1300 years: for though it impart no *Gifts*, yet it communicates *Graces* which are much more desirable; and we hereby gain the Defence of God's peculiar protecting hand, and the Influence of his *Spirit* to enable us to understand our Duty and to practice it, and to guide us safely to the Possession of Eternal Life.

§. 2. And yet though the End of this Rite be so excellent, and the Rite it self commended by Christians of all Perswasions; it is (however it comes to pass) too much neglected, to the grief of all good Men, the Scandal of the Church, and the great Detriment of Religion. The *Romanists* indeed pretend to prefer it before *Baptism* (w), but must we give it no honour because they give it too much? It is not in our Church set to vie with *Bap-*

(u) Cyril. Catech. Mystag. 3. p. 236. B. (w) Hoc Sacramentum perfectivum esse Baptismi, asserit Aquinas. Sum. 3. Qu. 72. Art. 9. majore veneratione venerandum, et tenendum quam Baptismus. Gratian. Dist. 5. de Consecr. l. 3.



*tism*, but, as formerly, appointed to pursue the same design, and order'd to make the *Baptismal Vow* more solemn and more regarded. We do not absolutely deny Salvation to all that want it; but we judge it a great Sin to despise it, or wilfully to neglect it; and we think it highly concerns the Church and every particular Person to be careful it be not omitted; and that for these reasons: *1st*, Because *The Advan-* it tends very much to *advance* the *Knowledge* of Chri-  
*tages of it.* *stian* People, who are more oblig'd to *teach* and to *learn*, when so solemn an account is to be given. *2dly*, It conduceh to the *Increase of Piety* also, and lays fresh engagements upon every one to avoid Evil and to do good, obtaining withal the Holy Spirit for their assistance therein. *3dly*, It is an excellent means to *preserve the Church's Peace*, and may prevent it from falling into *Schism* and *Heresie*, by laying a good Foundation at first, and by rescuing the Younger from the sad misfortunes of Evil Guides. *4thly*, It effectually *confutes* the Clamours of *Anabaptists* against our custom of baptizing *Infants*: for if this be added, we have the Benefit of *Baptism* against the danger of Death, and yet the same Security they pretend to, who defer it till Persons be of *riper* years. *Lastly*, hereby we shall agree with the *Catholick Church* in all ages, which hath constantly practic'd this Rite, and believ'd great Benefits were receiv'd thereby.

## CH A P. IX.

### OF THE

### Form of Solemnization

### OF

## M A T R I M O N Y.

### The Introduction.

**M**ANKIND is naturally inclin'd to *Society*, and the Bond, as well as the Foundation, of all Societies is *Marriage*; which ought to be made *sacred*, and adopted into Religion, because it is the Interest of Mankind it should be inviolable. For which reason our Church appoints,

*Marriage to be perform'd by a Lawful Minister.*

§.2. *First*, That none but a *Lawful Minister* shall tie these Bonds; for God himself married the first Man and Woman (*a*), and the Covenant is made to him; and the Minister is God's Representative, to take the Securi-

(a) Gen. 1. 18. ch. 2. 23, 24.

ties and bless the Parties in God's Name; for which cause the Primitive Christians did not account it a *lawful Marriage*, unless it was celebrated by a *lawful Minister* (b); and the Laws of this and all other Nations enjoin the same thing.

§. 3. *Secondly*, Our Church allows no *clandestine Marriages*, for it orders that the *Banns* (i. e. the Decree) of *Matrimony* should be publish'd three several times in the Church before the Marriage be celebrated (c), a custom as ancient as the times of *Tertullian* (d), and us'd in the *Protestant Churches abroad* as well as here; being intended to prevent all Objections that might be made in vain, when once the Bonds are tyed: and whatever *Priest* celebrates any Marriage before such *Publication* is made or *Licence* obtain'd, is liable to be *suspended for three years* (e).

*Banns to be publish'd.*

*The Time of the Day.*

§. 4. *Thirdly*; For better security against clandestine Marriages, the Church Orders that all Marriages be celebrated at the *Day-time*, for those who mean honourably and honestly need not fly the Light. And because all Persons are most serious in the *Morning*, it is appointed that they shall be Solemniz'd between the hours of 8 and 12 (f), and formerly it was requir'd that the *Bridegroom* and *Bride* should be *fasting* when they made this religious Vow in God's Presence (g); by which means they were safe from being made incapable by *Drink* of making a wife and voluntary choice in this great and weighty Affair.

§. 5. But besides the *Time of the Day*, there are *Seasons of the Year* also appointed, when these Marriages shall be perform'd; for it hath been a very ancient custom of the Christian Church to prohibit all Persons from entering into their *Nuptial Joys* on those solemn times which are set apart for *Fasting* and *Prayer*, and other Exercises of extraordinary Devotions: which seems to be grounded upon the Command of God, *Exod. 19. 15.* the Counsel of *St Paul*, *1 Cor. 7. 5.* and the Practice of all the sober part of Mankind (h): for even those who have Wives ought, at such times, to be as those who have none; and therefore those who have none ought not then to change their Condition. And there is so great a contrariety between the *Seriousness* that ought to attend the days of *solemn Religion*, and the *Mirth* that is expected at a *Marriage-Feast*, that it is not convenient they should fall on the same day; because then we are in great danger of either violating Religion or disobliging our Friends. Which consideration so far prevail'd with the ancient *Romans*, that they would not permit those days that were dedicated to Acts of *Religion* to be hinder'd or violated by *Nuptial-Celebrations* (i). And upon these grounds the Council of *Laodicea* (k)

*The Time of the Year:*

(b) Euarist. Ep. 1. ad Episcop. Afric. Tom. 1. col. 534. B. C. Concil. 4. Carthag. Can. 13. Tom. 2. col. 1201. A. B. (c) Rubr. 1. in the Office of Matrimony. (d) Tertul. lib. de Pudicitia. c. 4. p. 557. B. (e) Can. 62, 63. (f) Can. 62. (g) Synod. Winton. An. 1308. Spelm. Tom. 1. p. 448. (h) Clem. Alex. Strom. l. 1. p. 306. C. D. (i) Macrobi. Saturn. l. 1. c. 15. p. 262. Lugd. Bat. 1670. (k) Can. 52. Tom. 1. col. 1505. C.

forbids all Marriages in the time of *Lent*; and several other *Canons* add other times in which *Matrimony* is not to be solemniz'd: and the Custom of our Nation still reckons certain times prohibited: *viz.* From *Advent Sunday* till a *Week after the Epiphany* (being the Festival of *Christmas*.) From *Septuagesima Sunday* till a *Week after Easter* (being the Fast of *Lent* and the Feast of the *Resurrection*;) From *Ascension-day* till *Trinity Sunday* (being the Feast of *Whitsuntide*;) the frequent returns and long continuance of which times gives the Parties more space for Consideration and good Advice. But

The Place.

§. 6. *Fourthly*, That this Rite may be still more solemn, it is expressly requir'd, that all Marriages be celebrated *in the Church*, the Place of God's special Presence, before whom they make their Religious Covenant; to the end that the Sacredness of the *Place* may strike the greater Reverence into the Minds of the Married Couple, and make them more careful to observe it. For the better assurance whereof

The Relations to be there.

§. 7. *Fifthly*, It is enjoyn'd that it be done in the presence of their *Friends* and *Neighbours*, *i. e.* their *Relations* and *Acquaintance*, who ought to attend on this Solemnity to testify their Consent to it, and to join with the Minister in Prayers for a Blessing on it. Though it may not be improbable, but that by the word *Friends*, here us'd, are to be understood some choice *Friends* or *Acquaintance*, which the Persons have chosen to go along with them, call'd by the Ancients *Paranympths* or *Bridemen*. Some traces of which Custom we find to be as old as *Sampson's* time, whose Wife was deliver'd to his *Companion*, *Judg.* 14. 20. who, in the *Septuagint* Version, is call'd [*Νυμφαγωγὸς* or] *Brideman* (1). And that *Bridemen* were in use among the *Jews* in our Saviour's time, is clear from *John* 3. 29. where the *Baptist* compares himself to a *Brideman* who attended and waited upon his Friend during that Solemnity, and was pleas'd with the Satisfaction which he receiv'd. From the *Jews* it was receiv'd by the *Christians*, who us'd it at first rather as a Civil Custom and something that added to the Solemnity of the Occasion, than as a Religious Rite; though it was afterwards countenanc'd so far as to be made a part of the sacred Solemnity (m). But our Church has neither countenanc'd nor discountenanc'd it, but left it (as it is in it self) a thing indifferent.

The Position of the Two Parties.

§. 8. *Lastly*, We may briefly note that the *Bridegroom* and *Bride*, being thus attended to the Church, are there to stand, *the Man on the Right hand and the Woman on the Left*: which is expressly so order'd in the *Latin* and *Greek Churches* (n). But among the *Jews* the *Woman* stands on the *Right-hand* of her intended Husband, in allusion to that place of the

(1) According to the Alexandrian Copy put out by Dr Grabe. (m) Euarist. Ep. ad Episcop. Afric. Concil. Tom. 1. col. 534. C. Concil. Carthag. 4. Cap. 13. Tom. 2. col. 1201. A. (n) Manual. Sarisb. fol. 26. — Euchol. Offic. Sponsal. p. 389.



*Psalms, At thy Right-hand did stand the Queen in a Vesture of Gold &c.* (o.) Yet since the *Right-hand* is the most honourable Place, it is in all *Christian Churches* assign'd to the *Man*, as being the *Head of his Wife*.

*An Office requisite to the Celebration of Matrimony.*

§. 9. Having thus animadverted upon those particulars which the *Rubricks* led us to, we shall conclude this Introduction with this Observation. That since *Matrimony* hath been so universally reputed an *Act of Religion*, it is very fit it should have a peculiar *Office* for the Performance of it. In the *Western Church* there is still extant in the *Sacramentary* of *St Gregory* an ancient *Form of Marriage* compos'd above 1000 years ago. The *Greek Church* hath three several *Offices*, one at the *Esponsals*, another at the *Marriage* (which they call the *Coronation*) a *third* for those who are Married a *second time*. But no Church in the World can shew so suitable a *Form*, as is this of the Church of *England*, which is compos'd with so exquisite Judgement, and excellent Piety, that it all along instructs those who are to be join'd by it in the several parts of their Duty : as we shall now proceed to shew.

### SECT. I. Of the Preparation before Matrimony.

TO prevent the vain and loose *Mirth* too frequent at these Solemnities, the Church begins this Office with a grave and awful *Preface*; which repre-

*The Preface or General Exhortation.*

sents the sacred Action, to which we are addressing our selves, to be of so divine an Original, of so high a Nature, and of so infinite Concernment to all Mankind, that they are not only vain and imprudent, but even impious and impudent who will not lay aside their Levity, and compose their Spirits upon so grand and solemn an Occasion. And to prevent any misfortunes, which the two Parties might either considerately or rashly run into by this Marriage, the Priest charges the whole Congregation, *if they know any just cause why they may not be lawfully join'd together, they do now declare it*, before this Holy Bond be tied, since afterwards they cannot be heard to the benefit of either Party.

II. But though others are first charg'd to discover all known impediments, as being most likely to reveal them ; yet the Priest, before he proceeds to the Solemnization, charges the *Parties* themselves as being most concern'd to declare them ; since if there shall appear any just objection against their Marriage afterwards, they must necessarily either live in a perpetual Sin, or be separated by an eternal Divorce.

*The Charge to the two Persons to be married.*

§. 2. The *Impediments*, which they are so solemnly charg'd to reveal, are to be found in the 102 Canon of our Church ; being these three, *viz.*

*The Impediments of Marriage.*

First A *Preceding Marriage* or *Precontract* with any other : for God made but *one Wife* for *Adam*, and rather conniv'd at *Polygamy* in the first Ages than al-

1. A Preceding Marriage or Precontract.

low'd it: under the *Gospel-dispensation* it is absolutely forbidden *Mat. 19. 5. Rom. 7. 3.* so that if either of the Parties have a *Husband* or *Wife living* this latter Marriage is null, and they live in as manifest an *Adultery*, as they would have done, though they had not been join'd. Yea, if they were solemnly *contracted* to any other, it ought to be confess'd as an impediment to this Marriage; for though such *Contracts* be not properly *Marriage* (because they do not give the Persons *contracted* power to use the Freedom of Marriage towards each other) yet it binds them so fast, that it takes from them all possibility of being married to any body else, and makes it no less than *Adultery* for them to join themselves to any other Person. Hence, by the *Levitical Law*, it was Death for any one to defile another Man's Spouse; *Deut. 22. 23, 24.* and *Mat. 1. 20.* the Holy Virgin *Mary* was call'd *Josephs Wife* though she was only *contracted* to him. So that if either of these two have been *contracted* formerly to any other Person, they must now confess it; for they are not at liberty to marry another, till those they had *espous'd* do voluntarily set them free.

2. If the Persons be of near kindred.

*Secondly*, The next *Impediment* is, if the Parties be of *near kindred*, because there are several weighty reasons why all such Marriages ought to be avoided. For *first*, The Marriages of *Parents*, or of *Uncles* and *Aunts* with their *Children*, or with their *Nephews* and *Neices*, are not only disproportionable in point of *Age*, but hereby the Observance due from *Inferiors* to their *Superiors* is violated, and the real difference which Nature hath made is obliterated and confounded. *2dly*, The Marriages of *Brothers* and *Sisters* are intolerably inexpedient; because the natural familiarities between equal *Relations* so suitable in years and disposition, would produce intolerable Effects in these who always converse together, if they were not under a despair of all *Matrimonial Union*; whereas, by this prohibition, their nearest Conversation is made innocent and honourable. *3dly*, All Marriages among *near kindred* are unreasonable, because they confound the sacred Name of *Relation*, and occasion that absurd Solecism in Nature of one Persons bearing *divers* Names of *Relation* to another. *4thly*, The Marriage of *near kindred* destroys one great benefit of Marriage, which is to enlarge our Friendship and to create new Obligations to Charity among Mankind; for whereas those Ally'd by *Blood* do love each other well enough already, and have sufficient engagements so to do; by *Marriage* into a strange Family, we strengthen our own, by planting a new Friendship, and adding it to all the rest we had before. For these reasons God hath expressly declar'd what *Relations* he will not have join'd in *Matrimony*, *Lev. 18.* and *ch. 20.* and the *Statutes* of our Kingdom do prohibit those and those only to marry which are there forbidden (9); and such Marriages are accus'd *Incest*, the Punishment whereof is not only the

(9) *Stat. 32. Hen. 8. cap. 38.*

Wrath of God, but a total Separation of the Parties; this kind of Marriage being also null from the beginning.

The *third Impediment* is *want of Parents or Guardians Consent* in case of *Minority*: For such are not allow'd to choose for themselves, because they are not of Judgement sufficient to fix an Affection for their whole Lives; and consequently may, for want of Foresight, be drawn in to marry to their ruin. As for those who are of years of *Discretion*, the *Civil Law* allows them to choose for themselves: but yet since the *Parents* are to provide for the Heir when it is born, they ought to have a great sway in directing their choice. But then we must observe that it is the Command of the great *Father* of Mankind, that *Parents do not provoke their Children to Wrath*; *Ephes. 6. 4.* and nothing can provoke them more justly or more highly than either forcing them to marry where they dislike, or restraining them without just reasons from marrying where they like. *Children* indeed ought to believe that their *Parents* are wiser than themselves, and, as far as they can, submit to their direction; But then *Parents*, on the other hand, ought to consider that the Condition of their *Children's* whole future Life, doth so much depend on their happy or unhappy Marriages, that their own Consent is requisite too (r).

3. Want of Parents or Guardians consent.

## Sect. 2. Of the Solemnization.

I. IF none of the foremention'd *Impediments* be alledg'd by the Congregation, or confess'd by the Parties themselves, the Priest proceeds immediately to the *Solemnization* of the Marriage; which being a solemn Compact, the *mutual Consent* of the Parties is first *ask'd*, because their *Consent* is so essential, that the Marriage is not good without it. And for this reason *Rebekah's* Friends *ask'd her Consent*, *Gen. 24. 58.* and in the firmest kind of Matrimony amongst the *Romans* the Parties did mutually ask this of each other (s): which, being so rational a Custom, was for that reason adopted into the *Christian* Offices; but only among Christians the *Priest* asks the Question; that so the Declaration may be the more solemn, as being made in the Presence of God and to his deputed Minister. And, that the Parties may the better know what they are about to promise, the Priest enumerates up the Duties which they must promise to pay to each other, and which they are commanded by God's Word to perform, *viz.*

The asking their mutual Consent.

§. 2. The *Man* must promise, *first*, to love his Wife, as God expressly commands, *Eph. 5. 25.* *2dly*, that he will comfort her, which is also requir'd, *vers. 29.* where the Husband is enjoin'd to *cherish* his Wife, *i. e.* to support her under all those infirmities and sorrows to which that *tender Sex* is liable. *3dly*, that

The Husband's Duty.

(r) *Nusquam Libertas tam necessaria est, quam in Matrimonio.* Quintil. Declam. 257. — *Cum ergo quaratur mihi uxor, socia Thoris, vita Confort in omne saculum, mihi eligenda est.* Id. Declam. 376. (s) Boeth. Commentar. in Topic. Ciceronis. p. 157. Venet. 1583. Alex. ab Alex. Gen. diu. l. 2. c. 5.



he will honour her which is also directly commanded, 1 Pet. 3. 7. *Asbly*, he must keep her in *Sickness and Health*, which in St Paul's Phrase is to *nourish* Eph. 5. 29. or to afford her all necessaries in every Condition. *Lastly*, He must consent to be faithful to her, and, *forsaking all other, keep himself only to her so long as they both shall live.* Mal. 2. 16. 1 Cor. 7. 10. Which excellent Sentence is here plac'd to prevent those three mischievous destroyers of Marriage, *Adultery, Polygamy, and Divorce.*

The Wife's

Duty.

§ 3. There is no difference in the *Duties*, nor consequently in the *Terms* of the Covenant between the *Man* and his *Wife*; only the *Woman* is oblig'd to *obey* and *serve* her *Husband*, as is frequently commanded by God in the N. Testament. *viz.* 1 Cor. 11. 3. - Eph. 5. 22, 24. - Coloss. 3. 18. - Tit. 2. 5. - 1 Pet. 3. 1, 5. The Rules also of Society make it necessary; for *Equality* (saith St Chrysost. upon 1 Cor. 11. 3.) *breeds Contention*, and one of the two must be superior, or else both would strive perpetually for the Dominion. Wherefore not only the Laws of God, but the Wisdom of all Nations hath given the Superiority to the *Husband*. Among the *Romans* the *Wife* was oblig'd by Law to be *subject* to her *Husband* and to call him, *Lord* (t); but then they had a peculiar Magistrate to take care that the *Men* did not *abuse* this Power, but that they should rule over their *Wives* with *gentleness* and *tenderness* (u). Wherefore *Women* may and ought to pay all that *Obedience* which the Gospel requires of them; nor have they any reason (especially here in *England*) to complain with *Medea* that *they are sold for Slaves with their own Money* (w); because there is really no *Slavery* in this *Obedience* which springs from their Love to their *Husbands*, and is paid in respect to the Dignity of the *Nobler Sex*, and in requital of that Protection which the *Weaker Sex* both needs and enjoys in the State of *Matrimony*. And the *Obedient Wife* finds it her Interest as well as her Duty to be thus observant; because she thereby gains so much Love and Respect from her *Husband* that he can deny her no reasonable request: So that it is not only an impious contempt of Divine Authority, but egregious Pride and Folly for any *Woman* to *refuse* either to promise or pay this *generous Obedience* to the *Husband*, which is her great Advantage, if She hath Wisdom to understand, or Skill to manage it right. But to return;

The Mutual

Stipulation.

II. The two Parties having thus given their consent to have each other, and promis'd the Priest that they will each of them observe those sacred Laws of *Matrimony* which God hath ordain'd, they proceed directly to the *mutual Stipulation* or *Covenant*; which we must observe is introduc'd with two very significant Ceremonies: *viz.*

The Father or  
Friend to give  
the Woman.

§ 2. *First*, The *Father's* or *Friends* giving the *Woman* in *Marriage*. The *Antiquity* of which Rite is evident from the Phrase so often us'd in Scripture of

(t) Servius in lib. 4. *Aeneid.* (u) Cicero de *Repub.* lib. 4. (w) Eurip. in *Medea.*

giving a Daughter to Wife (x); and the Universality of it appears from it's being us'd both by Romans and Christians in all Ages (y). The Reasons of it seem to be, first, Because the Weaker Sex is always suppos'd to be under the Tuition of a Father or Guardian, whose Consent is necessary to make their Act valid. 2dly, This declares that the Parents and Friends agree to this Marriage, and that the Father doth emancipate his Daughter, and make her free to engage in her own Name. 3dly, This shews that the Woman does not seek a Husband, but is given to one by her Friends, and follows their commands, rather than her own Inclinations (a): for which Cause among the Nuptial Rites of the old Romans, the Bride was to be taken by a kind of Violence from her Mothers knees (b); and when she came to her Husband's House, she was not to go in willingly, but was to be carried in by force (c); which, like this Ceremony of ours, very well suited with the Modesty of the Female Sex.

§. 3. The other Ceremony is the Joyning of Hands, which all the World over, signifies contracting Friendship and making Covenants (d), and hath been universally us'd among the Jews, Heathens and Christians in the Covenant of Marriage (e). The Father delivers up his Daughter to the Priest as it were into God's disposal; and He, in God's Presence, joins their Right hands; our Right hand being generally us'd in engaging our Faith to any Person (f).

§. 4. And having thus deliver'd them into each other's hands and power 1 Cor. 7. 4. he causes them to make this mutual Stipulation or Engagement, than which nothing can be more strict or solemn: For the Parties first name themselves to shew it is their own voluntary Act, and then each of them specifies the other they have chosen, and declare before Almighty God, that they do take each other for Husband and Wife; and that in the Nature of the firmest Settlements, to have and to hold, which are Words of such Importance, that no Conveyance of an Estate can be made without them (g); and therefore they ought not to be omitted here, because the Man and Woman are now to put themselves into the Power and Possession of each other: so that after this Stipulation, The Wife hath not power of her own Body, but the Husband, and likewise the Husband hath not power of his own Body, but the Wife. 1 Cor. 7. 4. And, to take away all Exceptions afterwards that might be pretended for Divorce, they solemnly promise to take each other from this day forward, during the whole term of their Lives: and that whither they prove better or worse in respect of their Mind and

(x) Gen. 29. 19. -34. 16. -Jof. 15. 16. -1 Sam. 17. 25. -Pl. 78. 63. -Luke 17. 27. 1 Cor. 7. 38. (y) Cic. Orat. pro Flac. Apul. Apol. 2. praescr. Aug. de Genes. ad lit. l. 11. c. 41. Tom. 3. part. 1. col. 295. C. (a) Ambr. de Abraham. l. 1. c. 9. Tom. 1. col. 201. I. (b) Virg. Aen. 10. v. 79. (c) Plut. Quaest. Rom. Tom. 2. p. 271. C.D. Francof. 1620. (d) 2 King. 10. 15. Prov. 11. 21. (e) Tobit. 7. 13. Alex. ab Alex. Gen. Dier. l. 2. c. 5. Xenoph. Kypion. l. 8. Virg. Aen. 4. v. 104. Greg. Naz. Ep. ad Anyl. (f) Alex. ab Alex. gen. d'ier. l. 2. c. 19. (g) Littleton. Cap. 1. p. 1. L. Coke ibid.

*Manners*; or *richer or poorer* in respect of their *Estate*; or whether they be *beathful* or *sickly* in respect of their *Body*; and withal they promise to pay those *Duties* to each other, which, we have already shewn, are necessary and indispensable; and for the confirmation of the Truth of this solemn Vow and Engagement, they *plight their Truth* to each other, *i. e.* they lay their *Truth* to *pledge*, and in God's Presence engage their *Honesty* and *Fidelity* for their Performance of it.

The Ring.

III. But besides the *invisible* Pledge of our Truth, the Man is also to give a *visible* Pledge, *viz.* a *Ring*; which being anciently a *Seal*, by which all *Orders* were *sign'd* and all choice things secur'd (*b*), the delivery of it was a Sign, that the Party, to whom it was given, was admitted into the nearest *Friendship* and highest *Trust*. *Gen.* 41. 42. and hence it came to be a token of *Love*. *Luke* 15. 22. and was us'd in *Matrimony* not only among the *Jews* and *Gentiles* (*i*), but the *Christians* also in the Primitive and purest times; who gave their *Spouses* a *Ring* at the time of *Marriage*, to declare them worthy of the Government of the Family (*k*): and *Rings* have been thus us'd ever since (*l*).

The Signification of it.

§. 2. The *Signification* of the *Ring* may be consider'd two ways, 1<sup>st</sup> by Way of *Allegory* and *Allusion*; 2<sup>dly</sup>, by way of *Positive Institution*. The first Sort of Remarks are those which are the more remote significations of it, *viz.* 1. As to the *Matter* of it, which is *Gold*, the purest and nob'est of all Metals, and which endures the longest uncorrupted, to intimate the generous, sincere, and durable Affection, which ought to be between the Married Persons. 2. As to the *Form* of it, it is *round* the most perfect of all figures, and the most proper to unite things separated before, and to imply that *Conjugal Love* must never have an end. 3. The part where it is plac'd, is the *fourth Finger* of the *Left-hand*, which the *old Romans* usually call'd the *Ring-Finger*; and the Ancients generally affirm that there comes a considerable *Vein* from the *Heart* to *this Finger*; which, for that reason, they thought ought to bear this *Pledge of Love*, that from thence it might be convey'd to the *Heart*: And though some modern Criticks will not allow this (*m*) yet it hath been asserted by very eminent Authors of ancient and latter Times, as well *Gentiles* as *Christians*, as well *Physicians* as *Divines* (*n*): However the *Moral* ought to be retain'd, *viz.* That the *Husband* doth hereby express the dearest Love to his *Spouse*, which ought to penetrate her *Heart*, and engage her Affections to him again. If we shall add that other reason of placing the *Ring* here, as being the *least active Finger* of the *Hand* *least us'd*, that so the *Ring* may be *always in View* and yet *least subject* to be worn out (*o*),

(b) *Gen.* 38. 18. *Eth.* 3. 10, 12. *Macchab.* 6. 15. (i) *Juvenal. Sat.* 6. v. 26, 27. *Tertul. Apol.* c. 6. p. 7. A. (k) *Clem. Alex. Pedag.* l. 3. c. 11. p. 245. C. (l) *Isidor. Hispal. Etymol.* l. 19. c. 32. p. 268. & *de Off. Eccles.* l. 2. c. 19. p. 608. col. 2. G. (m) *Dr Brown. Vulg. Errors.* l. 4. c. 4. (n) *Aul. Gel. Noct. Att.* l. 10. c. 10. *Isidorus Hispal.* ut *supra* in not. (o) *Atreius Capito in Macrobi. Saturn.* l. 7. c. 13.



this may also teach us, that these Persons should carefully preserve and cherish each others Love, that so it may remain for ever.

But these being only *allegorical* Significations, We come *secondly* to that which the *Ring* is intended for by the *Positive Institution* of the Church, *viz.* To be a *Token and Pledge of the Covenant made betwixt them*, as is manifest from the *Words* spoken at the delivery of it, and from the *Prayer* following. For it was a Custom formerly in all Covenants to appoint some durable thing to preserve the Memory thereof; such as was *Laban's Heap*. Gen. 31. 52. *Josuah's Stone Pillar*, Josh. 24. 26, 27. and the *Money* given in *Bargains* as *Earnest* or *Pledge*; and of the same Nature is the *Ring* in *Marriage*, *viz.* a *visible and lasting token of a solemn Covenant*; which, whenever they look upon it, ought to remind them of the *Promises* and *Vows* they have made to each other, and to admonish them carefully to perform the same. And to scruple a thing so well design'd, so anciently and universally us'd, is so foolish, that it rather deserves our Scorn, than serious Confutation.

§. 3. But here we must observe, that before the Ring is put to it's intended use, it is to be *lay'd upon the Book*, and then deliver'd back by the *Minister* to the *Man*, to be bestow'd upon the Woman; intimating that it is our Duty to offer up all that we have to God, as to the true Proprietor, before we use them our selves, and to receive them as from his hand to be employ'd towards his Glory.

*The Ring to be laid upon the Book.*

§. 4. When the *Husband* delivers the Ring, he *speaks* to his *Wife*; declaring 1<sup>st</sup>, the meaning of this significant *Token*, *With this Ring I thee Wed, i.e.* This is a Pledge of that *Covenant of Matrimony* which I now make with thee. 2<sup>dly</sup>, He shews the particular *Benefits* accruing to her by this Marriage, *viz.* to share in all the *Honours* belonging to his *Person*, which is the meaning of those words, *With my Body I thee worship*; and at the same time (as the Custom is in some places) making a *Bow* to her, whereby he acknowledges that he owes her *Respect*, and engages that he will afterwards express it upon all occasions. 3<sup>dly</sup>, By Marriage She has an Interest in his *Estate*, signified by that phrase, *With all my worldly goods I thee endow*; at the repeating of which words some deliver to the Woman a *Purse of Money*, to give her *livery and seisin* of their Estate; (though this was formerly done at the repeating of other Words, *viz.* *This Gold and Silver I thee give*, which, in the second revival of the *Common-Prayer*, were left out, I suppose, because some people had none to give.) But all these formention'd Ceremonies he performs *in the Name of the Father, Son, and Holy Ghost*, thereby calling the sacred *Trinity* to Witness, and turning this Promise into a most solemn and sacred Oath.

*The Words explain'd.*

IV. And now the Covenant is finish'd, it is very requisite to desire a Blessing upon it; for even the *Heavens* look'd upon their Marriage Covenant, as inau-

*The Prayer for a blessing on the Married Couple.*

*spicious,*

*spicious*, if it were not join'd with a *Sacrifice* (p). And therefore *Christians* (who know God was the Author of it and Witness to it) are as much oblig'd to call upon the divine Majesty to bless ours: and to this end was this Prayer compos'd, *viz.* to beg of God that the *Marriage State*, which these two have now enter'd into, may be always answerable to this happy beginning.

The Ratification.

V. The Covenant being thus made, and a Blessing begg'd on it, the next thing is the Church's *Ratification* of it in the Name of God: for as it was an ancient Custom among the *Romans* and other Nations, for *Masters* to ratify the Marriages of their *Servants*; so, since we all profess our selves *Servants* of God, it is necessary, that he should confirm this present Compact. But because he is Invisible, we cannot expect that he should do this in Person, and therefore it is sufficient if it be done by his Ambassador in his Name.

1. By our Saviour's Words.

§. 2. The *Priest* then, who is God's Representative, having order'd this Marriage in all points agreeable to his Master's Laws and Directions, may now justly set his Lord's Seal to it, which he does *first* by a Declaration made in our Lord's own Words, *Those whom God hath join'd together, let no Man put asunder.* Mat. 19. 6. whereby he declares that God himself hath join'd these Two, and therefore no humane Power can dissolve this Covenant.

2. By the Publication of it.

§. 3. Another way by which he ratifies this Covenant, is by the *Publication* of its validity, or his *pronouncing them* before the whole Congregation *to be Man and Wife, In the Name of the Father, Son, and Holy Ghost.* For the whole Office being now compleated according to God's own Word, the Ambassador of God pronounces or proclaims the Marriage to be legal and valid, *In the Name i. e.* by the Authority of the *holy Trinity*.

The Blessing.

VI. *Lastly*, This part of the Office is concluded with a solemn *Benediction*: for the Covenant being made by the Divine Authority and Direction; the Institution being his, the Method his, and He being the Author of and Witness to the Marriage; the Priest may, without scruple, pronounce a Blessing upon the Parties, from the Persons of the *Blessed Trinity*, in whose Name the Vow was made.

### SECT. 3. Of the Devotions concluding the Office.

The Psalms.

I. **T**O impress this Religious Covenant still more deeply on the Minds of the Married Couple, they are order'd to follow the Priest into the *Choir*, and kneel upon the Steps of the Altar, whereby is preserv'd the Memory of that pious and ancient usage of administering the Sacrament to the Bride-

(p) Ant. Hotman. *de vet. rit. Nupt.* c. 29. ap. Gravii *Thesaur. Antiquit. Roman.* Tom. 8. col. 1141. C.

groom and Bride on the Wedding-day; of which we shall speak more by and by, and turn our discourse now to the concluding Devotions: the first of which are *two Psalms* or *Hymns*, which are very fit to attend a *Marriage Solemnity*, which was ever reputed a time of *Foy*, and generally waited on with *Musick* and *Songs*. *Solomon's* Royal Spouse was brought to him with *Foy* and *Gladness*, *Pf.* 45, 15, 16. and in the *Nuptials* of the *Gentiles* nothing was more usual than *Minstrells* and *Musical Instrument*, *Songs to Hymen*, *Epithalamiums* and *Fecundine Verses* (q). But these being expressions of a looser Mirth than becomes *Christians*, the Church, in obedience to *St James*, who, *when we are merry*, bids us *sing Psalms*, *ch. 5. 13.* hath here chosen two for the Exercise of our Mirth. *viz.* 128. and 67.

§ 2. Of which the First is most frequently us'd, as *Pfalm. 128.* most proper for the occasion; being at first drawn up for an *Epithalamium* or *Marriage Song*, and probably us'd by the ancient *Jews* in their *Nuptials*: and hath for that reason been put in the *Marriage Office* by all Christians in the World.

§ 3. The other *Pfalm* is added for variety, and is *Pfalm. 67.* sometimes us'd as a Prayer for the *Blessings* promis'd in the former *Pfalm*; and the Argument us'd to obtain it is taken from the Glory which God will gain thereby.

II. To these Acts of *Praise* are added *Supplications* *The Lord's* and *Prayers* introduc'd with the ancient Form, *Lord* *Prayer and* *have Mercy upon us &c.* and the *Lord's Prayer*, which *Responses.* sanctifies and makes way for all the rest: to which are added some *Supplications* chosen out of the *Psalms* (r) and put into the Form of *Responses*, that the Friends here assembled may all shew their love to the Parties by publickly joining in these short Petitions.

III. After these follow *three Prayers*, The first for *The three fol-* *Spiritual Blessings*; The second for the great *Temporal* *lowing Pray-* *Blessing* of *Children*, which is the end of Marriage, *ers.* and was the Blessing which God gave at first, *Gen. 1. 28.* and which Men ever since have wish'd to *new Married Persons* *Gen. 24. 60.* *Ruth 4. 11, 12.* The third and last Prayer is made for the accomplishing those Duties signified by the Mystery of Marriage; and the Form it self is the most ancient of them all, the beginning of it being us'd by *Tobias* upon his Marriage (s).

IV. To these Prayers is added a *Blessing*, the Words *The Blessing.* of which have an evident respect to the foregoing Prayer, which was made upon such excellent Grounds, and with so great a probability of Success, that the Priest here *pronounces* the same thing by way of *Blessing*, which he *ask'd* of God before.

V. The Married Persons having engag'd to live to- *The Exhortati-* *gether after God's holy Ordinance*, *ti. e.* according to *ons taken out of* those Laws which he hath ordain'd in his holy Word, *the Scripture.* our Church thinks it very necessary they should hear and know what

(q) Terent. *Adelph. Act. 5. Sc. 7.* (r) *Pf. 86. 2. -20. 2. -61. 3. -61. 1.* (s) *Tob. 8. 6.*



those Laws are which they have so solemnly engag'd to keep and perform : and therefore, instead of the *Epistle* and *Gospel* us'd in the Offices of the *East* and *West*, she hath made a plain and full *Collection* of the Duties of both parties. It was God's own Command that the *King of Israel* should have a *Copy of the Law* deliver'd to him at his *Coronation*, that he might know what charge he had undertaken (r); and there is the same reason to give this abstract to those who have taken upon themselves the State of *Matrimony*.

The last Rubrick.

VI. At the end of the whole Office is added a *Rubrick* advising the Persons who are married either *that day* (as the ancient usage was (u)) or as soon after as possible to receive the *Holy Communion*, and to confirm their vow to each other by the blessed Sacrament; which prudent and pious use hath of later years been banish'd by those unchristian and vain revels, which are so frequently the conclusion of this Religious Rite, that the Persons have scarce any serious thoughts of the Vow they have made, or the Duties they have promis'd : which evil Custom ought to be broken off, and the *Marriage Day* dedicated to the receiving the *Sacrament* and other Religious Exercises, or at least to such moderate kind of Joy, as is suitable to the Solemnity.

## C H A P. X.

### O F T H E

## Order for the

# VISITATION of the SICK.

### The Introduction.

*Visiting the Sick a necessary Duty.*

**I**N so uncertain a World, where *Sickness* sometimes interrupts the very Joys of *Marriage*, it is no wonder if this *Sad Office* be plac'd next to that of *Matrimony*: For all People, of all Ages and Sexes, in all Conditions, are subject to *Diseases* continually : So that when any Person labours under any illness, those that are in health must remember them, as being themselves also in the Body, and so lyable to the same Calamities. *Heb.* 13. 3. It is a Duty that all *Christians* are oblig'd to, and to which great Promises are annex'd (a); and the Primitive Christians accounted it one of the most solemn Exercises of Religion (b). But the *Clergy* are more especially com-

(r) Deut. 17. 18, 19. 2 Kings 11. 12. (u) Tert. ad Ux. l. 2. c. 8. p. 171. D.

(a) Mat. 25. 44, 45. James 1. 27. Ecclef. 7. 35. (b) Tertul. de cult. Fam. l. 2. c. 11. p. 159. C.

manded to perform this Duty, *James* 5. 14, 15. and the *Sick Man* or his Friends are in the same place enjoin'd to *send for* the Priest, who is to *pray for him* or by him in the House where he lies sick.

§. 2. And since God enjoins *Prayers* shall be made, and doth not prescribe the *Form*, therefore, as all other Churches have their several proper Forms, so hath ours also compos'd this, which is the most full and useful Office on this occasion in the World.

§. 3. In St *James's* time as long as the miraculous Anointing Gift of *Healing* continu'd, they *anointed the Sick with* with Oil, *why laid aside.* Oil, not to convey any *Grace to the Soul*, (as the *Pa-* *pists* now pretend to do by their *Extream Unction*, lately made a Sacrament,) but *Health to the Body*, by miraculously curing them of their Sickneſs, *Mark* 6. 13. which was the usual Effect in the first Ages of Christianity (c). But the Power and Gift being now ceas'd, the *Reform'd Churches* left off the *Oil*, which was the Sign, because the thing signified was taken away. And St *James* himself does not annex the *Saving of the Sick* to the Ceremony of the *Oil*, but to the *Prayer of Faith*, which still continues, as the Benefits also will do, if the *Prayers* be rightly perform'd. For if God sees that Health be good for him, the devout Performance of this Office shall contribute to his *Recovery*, or else (because all Men are Mortal and must dye at one time or another) it shall be a means to procure to him *Forgiveness of his Sins*; for the Priest will absolve him upon his *Penitent Confession*, and then, if his *Repentance* be sincere, God will surely seal his *Pardon*: so that whether *Life* or *Death* follow, this Office undoubtedly contributes to the *Happiness* of the Person, and must therefore by no means be neglected.

### Sect. 1. Of the Supplications and Prayers.

I. **W**HEN the Priest enters the Sick Person's House, *The Salutation.* he salutes all that are in it, with that phrase which our Lord order'd his Disciples to use, when they went to cure both Souls and Bodies, *viz. Peace be to this House*; *Luk.* 10. 5. which is a pious wish for the Health and Prosperity of all that dwell in it; and is not a meer complement, but, as our Saviour assures us, *v.* 6. if the House be worthy, shall have its Effect, and prove a real Blessing.

II. And because the *Litany* is the proper Office for averting Evil, all of it should be us'd here; but because the Sick Person may be unable to attend so long, there is only one *Sentence* taken out of it to deprecate our own iniquities and those of our *Forefathers* (which we have made our own by imitating) which are the causes of these troubles; because, while he calls our Sins to remembrance, his Justice will, instead of alleviating our Afflictions, oblige him to add to our Punishment.

(c) Tert. ad Scap. l. 1. c. 4. p. 71. A. Rufin. Eccl. Hist. lib. 2. cap. 4. pag. 232.

The lesser  
Litany.

III. And as all those who came to *Jesus* to be *heal'd*, cry'd, *Lord have mercy on us* (d), so do we here on the like occasion supplicate the whole *Trinity* for *Mercy* in that ancient Form, of which we have already spoke, *Ch. 2. Sect. 21. §. 3. p. 51.*

The Lord's  
Prayer.

IV. When we have thus pray'd against *Evil*, we proceed to pray for *Good* in the following Prayers, which are introduc'd, as usual, with the *Lord's Prayer*, which is more particularly proper here, several of its Petitions being very suitable to a State of *Trouble*.

The Respon-  
sals.

V. When the Priest hath thus begun to pray, the Church orders all that are present to join in some short *Responsals* to beseech God for the Sick Person, who will doubtless be much refresh'd by the Charity and Devotion of so many Supplicants, who, with united requests, petition the Throne of Grace for him. For the places of the Psalms whence these are taken, see *Ch. 9. Sect. 3. ll. p. 159.* here is only one added for the Sick Man's preservation from *Satan's* Malice: taken from *Pf. 89. 23.* according to the old *Latin Translation*.

The first Col-  
lect.

VI. After this the Minister proceeds to collect the Requests of the People into a *short Prayer*, wherein he begs that whilst the Sickness remains, it may be made easy to bear, by the comforts of Divine Grace continually bestow'd on the Suffering Person.

The second  
Collect.

VII. And then in *another Prayer* proceeds further, to beg that the Correction may be *sanctified*, so that, whether it end in Life or Death, it may turn to his advantage.

## Sect. 2. Of the Exhortation.

**I**T is a part of the Minister's Office, not only to pray for, but also to support the Weak. *1 Thess. 5. 14.* by *Comfort, Counsel, and Exhortation*; for in *Sickness* Men need these most, and will be most likely to profit by them. The Church therefore being unwilling to omit so probable an Opportunity and fit a Season to do good, hath, in imitation of the Primitive Church, drawn up this proper and pious *Exhortation* to improve the happy Temper of a *Sick Member* for his Salvation, consisting of *Instructions* concerning the *Author* of Afflictions, the *End* why they are sent, the *Manner* how we must bear them, and the *Benefits* of so doing; concluding with Exhortations to *Patience* and *Self-examination*.

The Examin-  
ing the Sick  
Persons in the  
Articles of the  
Creed.

§. 2. And because one part of our *Baptismal Vow*, was to believe all the *Articles of the Christian Faith*, the Priest first inquires into the *Faith* of the Sick Member: for to doubt of, or to deny, any of these Fundamentals is damnable Error and Heresie; so that if our

Brother doth not satisfy us before his Death that he hath kept this *Faith* unto the last, we shall remain under great uncertainties as to

(d) Mat. 9. 27. -15. 22. -17. 15. -20. 30, 31.



his eternal State; because whoever forsakes his Faith, into which he was baptiz'd, is an *Apostate* and cut off from the Body of Christ's Church, in which alone Salvation can ordinarily be obtain'd.

§. 3. Thus far this *Exhortation* agrees to all Sick Persons in general, and is therefore prescrib'd in a *set Form*: But because of the great variety of Men's Cases and Tempers in time of Sickness, the Church leaves it to the discretion of the Minister, who visits, to assist and direct them in other matters, as he sees the particular case requires; only in the *Rubrick* some general things are prescrib'd: as

*The second part of the Exhortation according to the direction in the Rubrick.*

§. 4. *First* the Minister must examine whether the Party do repent him truly of his Sins? because, till he knows this, he cannot comfort or absolve him upon any good grounds.

1. As to his Repentance.

§. 5. *Secondly*, He must exhort him to *Charity*, which the Sick Man must exercise in all its Branches, viz. 1st, By forgiving, from the bottom of his heart, all Persons that have offended him. 2dly, By asking forgiveness of those whom he himself hath offended, and making amends where he hath done any wrong. And 3dly, By giving to the Poor. But before he does this last, it is necessary that he should know what is his own to give, and therefore it is requisite that the Sick Man should be here exhorted to *make his Will*, if he has not done it already; for, for any one to dye and leave their Friends engag'd in Suits and Contentions, is a most grievous Sin; and those, who put it off to the last, are Men that hate to think of another World, and vainly expect long life, and for such presumption, are, it is too be fear'd, too often cut off suddenly.

2. As to his Charity.

§. 6. *Lastly*, the Priest must advise the Sick Man to confess those Sins, which do most trouble his Conscience: To confess our Sins to a Priest, even in *Health*, is a pious Custom, instituted by God himself (e), requir'd by the Apostles of their Converts (f) and universally practic'd by all succeeding ages (g). The *Romanists* indeed have wretchedly abus'd it, but it hath on the other hand been too much neglected by the *Protestants*, who heartily wish it may be reduc'd to its Primitive Institution, it being the best means we can use for obtaining Pardon and for amending our Lives. But in *Sickness* especially we are strictly enjoin'd to confess our Sins to the Elders of the Church (h); Who, if they clearly know our Condition, can apply more proper Spiritual Remedies, and will pray more heartily for us, and can on better grounds absolve us.

3. To confess his Sins.

*Confession to a Priest at all times necessary.*

(e) Levit. 5. 15, 16. Numb. 5. 6, 7. Vid. Fagium & Druf. in loc. (f) Mar. 3. 6. Act. 19. 18. (g) Orig. in Luc. Hom. 17. part. 2. p. 145. C. Concil. Laod. Can. 2. Tom. 1. col. 1496. (h) James 5. 16.

## Sect. 3. Of the Consolations.

The Absolu-  
tion.

I. SAINT James expressly requires that Absolution be given to the Sick Patient by the Priest after he has pray'd over him; his words are these [*ἀφ' ἁμαρτιῶν ἡ μενοινῶνς ἀφίηται αὐτῷ.*] And if he have committed Sins, Absolution shall be given him, which is the right Translation as appears from Dr Hammond's Notes upon those words, and from the Practice of the Primitive Church (the best of Commentaries) which always granted Absolution to Penitents lying in danger of Death. For since it is certain Christ did leave such a Power with the Church (See Chap. 2. Sect. 4. p. 36.) there is never more need to use it than now. And therefore this is the highest Form of Absolution us'd by this Church. And as it must be a great Comfort to a dying Man to hear Christ's especial Officer thus solemnly pronouncing his pardon upon so good and unquestionable Authority; So the Priest must, by the Confession, Devotion and Penitence of the Party, be very well satisfied, that he desires and is duly prepar'd for so solemn an Absolution, before he use it, and then we need not doubt, but that it will as well convey as declare the Pardon.

The Prayer af-  
ter the Absolu-  
tion.

II. But though the Church of England in obedience to the Commands both of our Saviour and his Apostles permits the Priest to use his Authority in granting the sick Penitent a plenary Absolution; yet she is exceedingly tender of the Honour of God in this matter, and for a farther acknowledgement that the original Power of absolving resides solely in him, the Priest is here directed to petition his great Master to confirm the Sentence he hath pass'd, according to the direction of St James and St John, who both prescribe Prayer as a means to procure the Absolution of a Penitent (i), and in imitation of the Primitive Christians who always directed their Priests to obtain Remission by their Prayers (k).

The LXXI  
Psalm.

III. After this Prayer the Church comforts the Sick Man with the 71st Psalm; which is so very proper on this occasion, that not only our own but the Eastern (l), Western (m), and all Churches in the World agree in the choice of it for this Office. Our Church indeed hath only taken the first 17 verses because the remaining part supposes the afflicted Man already restor'd to a prosperous Condition, which is not so suitable to the case of a languishing Person.

The three  
Blessings.

IV. And now being (for what we know) to take our leave of our sick Brother, the Office is very aptly and properly concluded with three solemn Blessings; of which the first is an Address to God the Son, principally design'd to obtain the Sick Man's Pardon by his Death and Passion. The second is directed to God the Father to procure the Defence of his Providence.

(i) James 5. 15. 1 John 5. 16. (k) Ambr. de Sp. Sanct. l. 3. c. 19. Tom. 4. col. 271. I. (l) Euchol. p. 418, 419. (m) Man. Sarisb. fol. 73.



The *third* is directed to the *whole Trinity* to procure the inward Comforts of Divine Grace; which are the three greatest, if not the only, Blessings the Sick Person can need or desire.

#### Sect. 4. Of the Occasional Prayers.

**T**HERE are so many varieties in the State of Sick-  
ness that it is impossible any one Form should fit  
all particular occasions. As to those who are capable of *Counsel* or  
*Comfort*, and have *Time* and *Faculties* to exercise Religious Duties,  
the former Office is as proper as can be devis'd or desir'd. But there  
are some singular Cases which require peculiar Prayers; such as is,  
*First*, The Case of *young Children* who for want of Age cannot  
receive Benefit from the foregoing Devotions.

*The four Occasional Prayers.*

*Secondly*, Those who are *past hopes of recovery*, who are also un-  
capable of being benefitted by those Forms through the want of the  
use of their Reason and Understanding, now impair'd by their dis-  
ease.

*Thirdly*, Those who are *at the point of Death*, and so have not  
time to use the larger Office. And

*Lastly*, Those who are *troubled in Mind or in Conscience*, and can-  
not fix their Attentions to any Devotions.

None of these can receive Benefit so conveniently from the pre-  
ceding Method, and therefore the Church hath provided *four* ex-  
traordinary *Prayers* agreeable to those *four* Conditions; which be-  
ing seasonably and prudently applied by the discreet Physician of  
the Soul, will be of excellent use. And though no other Church hath  
consider'd all these special cases, yet any one that considers the occa-  
sions and peruses the several Forms, will perceive how necessary and  
reasonable they are, without our descending to speak of them sever-  
ally.

#### Sect. 5. Of the Communion of the Sick.

**T**HERE is nothing more frequently mention'd  
in the ancient Writers than the Care of the Pri-  
mitive Church to distribute the *Eucharist* to all  
*Dying* Persons, that were capable of receiving it: who  
esteem'd it the greatest unhappiness in the World to  
dye before they had communicated: for they accounted and call'd  
this Sacrament [the *Ephodion* or *Viaticum*] i.e. the Provision to be made  
for this last and longest Journey (*n*); and therefore they allow'd *Pe-  
nitents*, who were deny'd the *Eucharist* in their Health for some  
Crimes they had committed, to receive it before their Death (*o*). And  
rather than any should want so necessary a Comfort, our own, as well  
as the Prim. Church, allows it to be administer'd in a private House,  
and to a small Company, which in other cases is always avoided.  
The reasons of the Church's care in this case are divers and weighty;

*The Care of the  
Church in ad-  
ministring the  
Eucharist to  
the Sick.*

(n) Greg. Nyssen. *Ep. ad Letoium*. Melitenos. *Can. 5. Tom. 1. p. 953. A.* (o) Con-  
cil. Nicen. *Can. 13. Tom. 2. col. 36. B.* & Greg. Nyssen. *ut supra.*



For *first*, This is the highest Mystery of Religion, and fittest for those who are by *Sickness* put into a Holy Frame and are nearest to Perfection. *2dly*, This is God's *Seal of Remission* to all that receive it with Penitence and Faith, and so a means to quiet their Consciences by the effectual manifestations of the Infinite Love and all sufficient Merits of the Holy Jesus. *Lastly*, It declares they dye in the Peace and Communion of the true Church, out of which Salvation is very dubious.

§. 2. We shall only add that least the Fears of the divine displeasure, which *Sick Men* are apt to entertain, should trouble their Minds and hinder their Joy and Comfort in this holy Ordinance; *The Collect,* the Church hath chosen a peculiar *Epistle* and *Gospel* *Epistle, and* on purpose to comfort them and deliver them from *Gospel.* those fears, and also compos'd a proper *Collect* to beg Patience for them under their Afflictions. All which are so plain that they need not be spoke of particularly, but only require the Sick Person's devout Attention, and then we need not doubt, but that they will have their desir'd Effect.

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## C H A P. XI.

### O F T H E

### Order for the

## B U R I A L of the D E A D.

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### The Introduction.

*Funerals variously performed.*

**W**HEN Death hath parted the Soul from the Body, the Soul returns to God that gave it, and the Body to the Earth from whence it was taken, *Eccles. 12. 7.* God takes care of the better part, and leaves the other to us to dispose of; expecting that its near alliance to our Nature, and the Sense of what we must our selves one day be, should move us to have a tender regard of it. And though the Manner of treating the Bodys of the Deceas'd have vary'd according to the customs of particular Countrys, yet all Civiliz'd Nations have agreed in performing Funerals with due Solemnity.

The first and most natural manner is by *Burying* them in the Earth, which is undoubtedly the most ancient of all (a). The *Romans* themselves us'd this way at first, for *Numa* was buried (b), and all others till *Cornelius Sylla's* time, who

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(a) Gen. 23. 4. (b) Plin. Nat. Hist. l. 7. c. 54.

(having

(having violated the Sepulcher of *Caius Marius*, and fearing the like would be done to himself) was the first <sup>Burning.</sup> *Patrician* that order'd his Body to be *burn'd* after the *Phrygian* manner. Nor did *Burning* of dead Bodies continue any longer among them, than till the *Empire* became *Christian*; for then *Inhumation* or *Burying in the Ground* began to be restor'd (c).

But in this part of Religion the *Egyptians* of all <sup>Embalming.</sup> others, were the most strict and observant; for they *Embalm'd* the Dead in the most costly and curious manner imaginable; and with such an exquisite Art that many of their Bodies, embalm'd almost 3000 years ago, are still found intire. St *Austin* thought that this care sprung from their Belief of a *Resurrection* (d), though others affirm that it was done with a perswasion that the Soul doth not choose a new Body to inhabit, so long as it's former Habitation remains uncorrupted (e).

§. 2. But whatever gave occasion to this particular <sup>The Care of Dead Bodies an Act of Religion.</sup> custom among the *Egyptians* of *Embalming* their Dead, we are satisfied that among all Nations the Care of the Bodies of the Deceas'd hath ever been accounted an Act of great *Piety*. The *Heathens* call'd it a *Divine Institution*, and reckon'd it among the Principal Acts of Religion and Justice (f). Among the *Jews* it was esteem'd as an eminent kind of Mercy. 2 *Sam.* 2. 5. And the *Primitive Christians* were famous for their Charity in burying the Bodies, not only of their Friends, but of their very Enemies (g).

§. 3. The *Reasons* of which pious care do not proceed from a Belief that the Dead are the better for <sup>The Reasons of this care.</sup> what is done to their Bodies (for divers of the *Philosophers* car'd not whether they were buried or not, and several of the *Martyrs* despis'd their Persecutor's threatening them with the want of a *Grave*) But the true Reasons are, *first*, That the Bodys of our Friends may not be a Prey to the *Birds* and *Beasts*, which no Person that hath any Sense of Humanity could endure to behold (h). *2dly*, That the *Shame of Nature* may not be expos'd, since humane Modesty cannot endure such disgrace should be done to those of it's own kind (i). *3dly*, That all may return to their proper place, and be cover'd with the Skirt of their *Mother Earth* (k). These Reasons are common to us with the *Heathens*, but besides these the *Christians* alledge three more, *viz.* *First*, The Consideration of our being made after the *Image* of God, so that our Bodies cannot be abus'd but the Affront will reflect on him after whose Image we are made (l). *2dly*, The Consideration of what these Bodies were when they were alive, *viz.* the

(c) Macrobius. Saturn. l. 7. c. 7. (d) Aug. Serm. 361. c. 12. Tom. 5. col. 1411. F. G. (e) Servius ad illa verba Animamque Sepulchro condimus. Virg. Æn. 3. (f) Serv. in Æneid. 6. (g) Ambr. lib. de Tobia. c. 1. Tom. 2. col. 583. A. Epist. Cleri Romani ad Cyprian. inter Opera ejus Ep. 8. p. 18. Euseb. Eccles. Histor. l. 7. c. 22. p. 269. C. (h) 2 Sam. 21. 10. (i) Greg. Nyss. Ep. ad Letoium. Can. 7. Tom. 1. p. 954. C. (k) Gen. 3. 9. (l) Mafius in Jos. 8. 29.

*Temples of the Holy Ghost* and Receptacles of Rational and Noble Souls (*m*). *Thirdly*, The Consideration of what they shall be again, *viz.* that they shall live again, and be reunited to their several Souls: they shall be the Subjects of God's Omnipotence, who will come to awaken them, and raise them from those beds, where we decently lay them to rest (*n*).

Nor do any deride this Piety but those profane *Atheists*, who think nothing shall remain of us after Death; while we, by this officious care, do manifest our Modesty and Humanity, our Reverence to God, our Respect to the Soul, and our Hopes of a Blessed Resurrection.

*Christian Burial deny'd to some Sorts of Persons.*

§. 4. But though all Persons are, for Decency and some other of the foremention'd reasons, to be *hid* or *put under ground*; yet there are some not capable of *Christian Burial* (*o*). Such as are *first*, *Infants* who die *unbaptiz'd*, and were never yet admitted into the Christian Church; though this is design'd to punish the Parent's neglect and not to do the Infants any harm, whom God may receive, though we cannot call them Christians. *Secondly*, Christian Burial is, and always was (*p*), deny'd to all that die *excommunicated*; the intent of which Penalty is to bring the Excommunicate to seek their Absolution and the Church's Peace for their Soul's health, before they leave this World; which if they do not, the Church, by this mark of Infamy, declares them cut off from the Body of Christ, and distinguishes them from obedient and regular Christians. *Lastly*, The Church hath always deny'd Christian Burial to those that die in the desperate Sin of *Self-Murder* (*pp*); The *Jews* and *Gentiles* suffer'd such to lye *unburied* to deter others from so horrid a crime (*q*); and our Church hereby declares she hath little hopes of their Salvation who die in an Act of the greatest Wickedness, which they can never repent of after it is committed. The other Circumstances of Burial are

*The Place of Burial.*

§. 5. *First*, The *Place*, which among the *Jews* and *Gentiles* was *without* the City (*r*), because the *Jews* (from whom the *Gentiles* receiv'd most of their customs) were prohibited by their Law to touch or come near a dead Body, and those who did so were accounted unclean. And the *Christians*, so long as the *Jewish Law* was in force throughout the *Roman Empire*, were oblig'd, in compliance thereunto, to bury their Dead *without* the Gates of the City; but as soon as they were at liberty they shew'd they did not do this out of any belief that the Body of a deceas'd Christian defil'd the Place or Persons near it, by consecrating those very Places of Burial into Places of Divine Worship, and by build-

(*m*) Aug. *Cur. pro Mort.* Tom. 6. col. 518. C. (*n*) Aug. *ut supra.* c. 18. col. 530. E. (*o*) Rubrick 1. (*p*) Synes. *Ep.* 58. *ad Episcopos.* p. 203. A. (*pp*) *Concil. Bracara.* 2. Can. 16. Tom. 5. col. 841. E. Edgar. *Can.* 15. in *Can. de Modo imponendi Pœnitentiam.* *Concil.* Tom. 9. col. 650. B. (*q*) Joseph. *Jewish Wars.* Book 3. c. 14. p. 376. by Sr Roger Le Strange, Aul. Gell. *Noët. Attic.* l. 15. c. 10. (*r*) Luk. 7. 12. Al. *ab Al.* l. 3. c. 2.



ing their Churches upon that Holy Ground ; to the end that as the Faithful are going to the House of Prayer, their Minds might be prepar'd by the Prospect of the *Graves* and *Monuments* of their Friends, and thereby put in mind of their own Mortality ; there being nothing more apt to excite Men to devout and affectionate Prayer than serious Thoughts of Death and the World to come.

The Council of *Bracara* indeed (s) strictly prohibited the burying any Corps *within the Walls of the Church*, and the great Emperor *Constantine* himself and many of his Successors had their Sepulchers in the *Porch* of the *Church* dedicated to the *Holy Apostles* (t). But in later times, first some eminent Persons were allow'd to be buried *within* the Church, and afterwards any that could pay for that honour had it. Though 'tis certain the Holiness of the Place does not alter the State of the Dead, and that Burying in the *Church-Yard* is the most Primitive Usage.

§. 6. Another Circumstance of Burial is the *Time*, *The Time*. which our *Rubrick* leaves arbitrary : But since Death is a *Sleep*, and the Grave a *Resting-Place*, the *Night* seems most proper for these Solemnities ; the Silence and Darkness of which contribute to the making them more serious, and therefore the *Evening* hath always been the usual time of Funerals, and the Bearers were call'd *Vespiliones* from that Custom. The Primitive Christians were indeed, by reason of Persecutions, forc'd to bury their dead in the *Night* ; but afterwards, when they were freed from those Fears, they retain'd that Custom, only adding *lighted Torches* to shew their hope of the Parties being gone into *Everlasting Light* (u).

§. 7. The third Circumstance of Burial is the *Manner* of the *Procession* in Funerals, which among Christians hath always been for the *Priest* to go *before* the Corps with *Hymns* and *Psalms* of Joy ( a Custom still us'd in most Churches of the World ) and the most considerable Friends to *bear* the Body ; the Chief *Mourners* first, and then all the Company *following* the Corps to remind them that they must all shortly follow their deceas'd Friend in the same Path of Death (w).

§. 8. *Lastly*, As to the *Office* of Burial it was grossly corrupted in the later times by the *Roman Church*, with Prayers for the Party deceas'd, which proceeded from their gainful Fiction of *Purgatory*. But our Reformers being assur'd by Scripture and Antiquity that the Living only can be profited by the Office, have cast away all those corruptions, and reduc'd this holy Rite to its prime use and Intention.

To tell exactly what the *Primitive Form* of Burial was, is a difficult matter ; but we are sure that the *Psalms* were the principal part of it, as is evident from the concurrent Testimonies of the Primitive

(s) Can. 18. Tom. 5. col. 842. A. (t) Chryf. Hom. 26. in 2 Corinth. Tom. 3. p. 687. Callisth. Hist. Eccles. l. 14. c. 58. Tom. 2. p. 581. B. (u) Hieron. Ep. 27. de Paulâ. c. 13. Tom. 1. col. 1. (w) Euchol. Grac. p. 526. Al. ab Alex. l. 3. c. 7. Donat. in Terent. Andr. Act. 1. Scen. 1. p. 20.

Writers : and an ancient Council orders that *the dead be brought to their Graves with only singing of Psalms ; because the Service of divine Hymns at Christian Funerals is sufficient to declare their hope of the Resurrection* (x). The *Psalms* therefore then were and now are the chiefest part of this Office, and the rest is most of it taken out of the Scripture, being such places as are most proper to the occasion. And whoever considers the whole Office as it is now drawn up, must needs acknowledge it to be very excellent.

### Sect. 1. Of the Sentences us'd in the Way.

*The Priest to meet the Corps.*

TO allay the Sorrow which naturally seizeth on us when we follow a dear Friend to the Grave, the Priest meets us in *white* (the Colour of Joy) at the Church-Gate, to conduct the Body of the Deceas'd to the House of Rest ; being therein an Emblem of the *Holy Angels*, who meet his Soul in the same colour and conduct it to the Kingdom of Glory.

*The Sentences.*

§. 2. And to comfort this mournful Society he comes with the Gospel of Peace, reading some selected *Sentences* of Scripture to perswade us to the three necessary Graces to be exercis'd at a Funeral, viz. *Faith*, *Patience*, and *Thankfulness*. He begins with *John* 11. 25, 26. being the Words which *Christ* spake going towards *Lazarus's* Grave to comfort *Martha* for the Loss of her Brother ; and were for that reason inserted into the Funeral Offices of all Churches (y) to dissuade us from passionately bewailing our Friend as one lost for ever.

The next Sentence is *Job*. 19. 25, 26, 27. us'd also in the Offices both of the *Eastern* and *Western* Churches (z), being a noble example of the Exercise of that *Faith* which was prescrib'd in the former verse.

The third Sentence is 1 *Tim*. 6. 7. design'd to make us *Patient*, and not to grieve because our deceas'd Friend hath now left all his earthly Comforts behind him, because however destitute he seems now to be, yet he goes no otherwise out of the World, than as he came into it.

The fourth and last Sentence goes yet higher and exhorts us not only to *Patience* but *Thankfulness* by the Example of *Job*, *Job*. 1. 21. who, when he had sustain'd a much greater Loss than a single Friend, could still subdue his Passion ; and, instead of complaining, acknowledge God's Blessing in lending him those Comforts so long ; saying *The Lord gave and the Lord hath taken away, Blessed be the Name of the Lord*.

### Sect. 2. Of the proper Psalms and Lesson.

*The Psalms.*

I. THE Custom of following the Corps to the Grave with *Psalms* and *Hymns*, in token of Joy for the Happiness their deceas'd Friend had obtain'd by Death, arose

(x) *Concil. Tolet. 3. Can. 22. Tom. 5. col. 1014. D.* (y) *Durand. Rational. l. 7. c. 35. Euchol. Off. Exequ.* (z) *Man. Sarisb. fol. 96. Euchol. Off. Exequ.*

(as St *Hieron* tells us (a), ) from Primitive Tradition, and has since spread over the Universal Church. The present *Greek Church* uses part of the 119th *Psalms* (b) and the *Latin Church* appoints the 114th 115th and several others to be sung in this Office (c); in compliance with which ancient and universal custom these *Psalms* are here prescribed.

§. 2. The first of which was *David's Funeral Elegy* upon *Absalom's* Death, after *Joab* had check'd him for his publick Grief; and is very suitable to those who are apt to give way too much to Sorrow upon the Loss of a Friend. Psalms 39.

§. 3. The other was compos'd by *Moses* in the Wilderness upon the Death of that vast multitude, who, for their murmuring and infidelity, wasted away by little and little before they came into *Canaan*: and is a very proper and suitable entertainment for us, when we have the Prospect of a Funeral before our Eyes. Psalms 90.

II. After the *Psalms* out of the Old Testament follows the *Proper Lesson* out of the New; being the fullest account of the *Resurrection* that the whole Scripture affords; for which reason it was always accounted very suitable; and part of it was always us'd in the *Funeral Offices* (d): That part of the Chapter the Church of *England* uses is an exact and methodical discourse, proving 1st the Certainty of the Resurrection; 2dly, resolving the Queries relating to it; and 3dly, making a suitable application of the whole. The Lesson.

### Sect. 3. Of the Devotions and Solemnity us'd at the Grave.

I. **T**HE Body, having been brought into the Church to shew that it dy'd in the Communion thereof, is now carried to it's long home the *Grave*. And whilst the Corps is prepar'd to be put into it, instead of those vain and ridiculous *Blessings* of the Grave, sprinkling it with *Holy Water*, perfuming it with *Incense* &c. prescribed by the *Roman Office*, our Church hath drawn up a most proper and pious Meditation for the sanctifying our own Souls, and the helping to apply this Example to our Spiritual advantage. The Meditation at the Grave.

For when the Corps is stripp'd of all but its *Grave Attire*, and ready to be put into the *Ground*, it is most likely to make the deepest Impressions on us, and to strike us with the most serious apprehensions of our Mortality: which happy opportunity the Church is unwilling to loose; and therefore, while we are thus affected, presents us with an agreeable piece of Devotion; being first, a *Meditation* on the *Shortness, Misery and Uncertainty of Humane Life*. 2dly, an *Acknowledgment* of our *Dependence* upon God, and of our

(a) Hieron. Vir. Pauli Erem. Tom. 1. p. 108. col. 1. (b) Euchol. p. 256. (c) Manu. Sarisb. fol. 113. (d) Durand. Rational. l. 7. c. 35. Man. Sarisb. fol. 107.



*Disobedience* to him. 3dly, *A Prayer* for deliverance from *eternal Death*, and for support under *temporal*.

The solemn  
Interment.

II. The *solemn Interring* of the Body follows next ; immediately before which, the *Gentiles* took their leave of their deceas'd Friend by a certain Form of Words, bidding him, *Farewel for ever* (e). And the ancient Christians us'd to give a parting *Kiss* of Charity to the Body just as it was about to be put in the Ground (f), to declare their Affection, and to evidence that he died in the Unity and Peace of the Church ; a Custom still observ'd in the *Greek Church* (g) and in the *Northern* parts of *England*.

The Position of  
the Corps in the  
Grave.

§. 2. As to the *Posture* or *Position* of the Corps in the Grave, it hath been always a custom among Christians, to lay them with their *Feet Eastward*, and their *Face upwards* ; that so, at the Resurrection, they may be ready to meet Christ, who is to come from the *East*, and that they may be in the posture of *Prayer* as soon as they are rais'd (h).

Casting Earth  
upon the Body.

§. 3. The casting *Earth* upon the Body was esteem'd an Act of great Piety by the very *Heathens* (i) in so much that to find a Body unburied and leave it uncover'd was a great crime (k). The *Christians* had a peculiar Order of Men to do this Office call'd in the *East*, *Copiotæ* (l) and in the *West*, *Fossarii* (m) ; though the *Priest* always put in the first Earth himself (n) as the *Rubrick* of the *Greek Office* still requires (o).

The Form of  
Words.

§. 4. The *Form of Words* here us'd is very pertinent and significant ; the Phrase of *committing his Body to the Ground*, implies the delivering up a Depositum for safe Custody into such hands as will honestly render it up and restore it again ; and so reminds us that the Bodies of Christians are not cast away as things of no value, but lay'd up safe in the Earth, which is to restore all her Dead back again at the Resurrection. *Rev.* 20. 13.

A Passage ex-  
plain'd.

§. 5. In this Prayer it is to be observ'd, that the *Resurrection*, of which we profess our *sure and certain hope*, is not said to be *his* Resurrection, viz. of that Person's Body who is interr'd, but *the* Resurrection, i. e. the general Resurrection of all the Dead ; which being a principal Article of our Faith, it is highly reasonable that we should publicly acknowledge and declare our Stedfastness in it, when we lay the Body of any Christian in the Grave. And that this Passage ought to be so understood, is plain from the Context, where the Number is immediately chang'd ; it being said, *who shall change* (not *his*, in the singular Number, but) *our vile Body*, i. e. the vile Bodies of us Christians in general, &c.

(e) Virg. *Æn.* 11. v. 97. Alex. ab Alex. l. 3. c. 7. (f) Dion. Areop. *Eccl. Hier.* c. 7. p. 150. A. Durand *Ration.* l. 7. c. 35. (g) Eucholog. p. 535. (h) Durand. ut supra. (i) Ælian. *Var. Hist.* l. 5. c. 14. (k) Hor. *Od.* l. 1. od. 28. v. 36. (l) Cod. Theodosian. l. 16. Tit. 2. c. 15. Tom. 6. p. 42. (m) Lib. de 7. Grad. *Eccl. ap. Hier.* Tom. 9. p. 56. (n) Bern. in Cant. *Serm.* 26. col. 831. L. (o) Euchol. Off. Exequ. p. 538.

And besides, by the *Eternal Life*, here mention'd, is meant, not an Eternal Life in Happiness only, but an Eternal Life in general, whether in Happiness or Misery, as the words, *Life Everlasting*, in our Creed, are known to import.

III. Next to this is a *Consolatory Sentence* from Rev. The Sentence out of the Revelations.  
 14. 13. us'd by all Churches in this Office (p), and plac'd in ours before the following Collects to give a just reason why we do not pray for the *Dead*, but for our own selves, viz. because there is God's own word to assure us, that the *Deceas'd* have no further need of our Prayers: for our Charity obligeth us to hope they *died in the Lord*, and if so they are *blest* already, and therefore it would be impertinence in us to pray that they may obtain that which they already enjoy.

IV. And therefore since the *Dead* can receive no Benefit by our Prayers, we address our selves to God in our own behalf, beginning (as in all other Offices) with the *Lesser Litany* and the *Lord's Prayer*. The Lord's Prayer.

V. After which follow two *Collects*. The former of them seems to respect the whole Company, but the other is peculiarly design'd for the comfort of the *Relations* and *Friends* of the Party deceas'd; being intermingled with such Acts of *Hope* concerning our departed Friend and such a prospect of means to make us happy with him, as being duly consider'd will effectually remove that unnecessary Grief, which is pernicious to us, but does the deceas'd no good, and will turn our thoughts to a due care of our own Souls in order to our meeting again with infinitely more Joy, than we now part with Sorrow. The two Collects.

§. 2. In the last of these Collects we declare that we *hope our Deceas'd Brother rests in Christ*: For the better understanding of which, we must observe that there is a twofold Hope; the one of Assurance, built upon Grounds of Belief, which rises or falls according to the appearance of Evidence; the other of Desire, built upon our Affections, which rises or falls according to the degrees of Possibility and Charity. Now the Hope in this place is of the latter sort; by which we may hope well of a Person, unless we are absolutely sure it is ill with him. And consequently, we may hope that the *Deceas'd does rest in Christ*, unless we are absolutely sure (which generally speaking, we cannot be) that he is doom'd to Damnation. Though it must be confest that it is plain, from the whole Tenor of this Office, that it was never intended to be us'd at the Burial of such Persons who die in a state of notorious impenitence without any appearance of their return to God. A Passage explain'd.

VI. The whole Office is concluded with a *Blessing*, The Blessing.  
 (of which see Chap. 2. Sect. 35.)

(p) Durand. Rat. l. 7. c. 35. Man. Sarisb. fol. 137. &c.

C H A P. XII.  
OF THE  
Thanksgiving of Women  
AFTER  
C H I L D - B I R T H.

The Introduction.

*The Reason-  
ableness of this  
Office.*

**T**HE Birth of Man is so truly wonderful, that it seems to be design'd for a constant demonstration of the Omnipotence of our Creator; and therefore, that the Frequency may not diminish our Sense of it, the Church orders a solemn Acknowledgement to be made on every such occasion by the Party most concern'd, *i.e.* the *Woman* who still feels the Effects of the Curse laid upon our Mother *Eve*, *Gen.* 3. 16. and smarts severely for that first Sin which gave beginning to our Miseries; so that now she cannot give Life to others without the extreamest hazard of her own; after which eminent deliverance she is enjoin'd to come into God's house, and offer up her Praises in this brief but useful Office.

*The Original  
of it.*

§. 2. The *Original* of which may be allow'd to be that Law of *Moses*, *Levit.* 12. which commands all Women, after they have born a Child, to come to the House of God within a certain number of days, with a Sacrifice to praise God for this great Mercy. And though nothing but Sin makes any Person unclean under the Gospel, and so the Ceremonial reason be ceas'd, yet the Obligation to make a publick acknowledgement of so eminent a Favour is a moral Duty and remains still. And therefore the *Blessed Virgin* (who was not defil'd by *Christ's* Birth) observ'd this Rite (*a*), and *Christian* Mothers have follow'd her Example ever since.

*The Time.*

§. 3. In the *Eastern* Church they bring their Child in their Arms, as She did, to present it to God; and there they do this after *fourty* days (*b*): But in the *Western* Church there is no time set down by any Law, only the Mother is to come as soon as she is able, and the accusom'd time is after one Month. Necessity and Modesty oblige them to stay so long at least, and if

(a) Luke 2. 22. (b) *Euchol. Gr.* p. 324.



they be not recover'd then, they must forbear longer, since they cannot praise God for a Mercy before they have receiv'd it.

§. 4. The *Place* to do this in is the *Church*, and thence it is call'd the *Churching of Women*; the reasons of doing it so publickly are, *first*, Because God's marvellous Works in the Creation of the Child and Preservation of the Woman ought to be publickly own'd, to teach others to put their trust in him. *2dly*, That hereby the whole Congregation may have a fit opportunity for praising God for the too much forgotten Mercy of their several Births. And therefore to do this in a private house, whether out of Pride and State, or Perverseness and Preciseness, is an unpardonable Crime, as being absurd and contrary to the main end of this Office, and shews their disobedience to the Church and contempt of God, at whose Footstool they scorn to kneel to acknowledge so publick a Favour.

Sect. I. *Of the Devotions.*

I. **A**FTER a suitable *Preface* directed to the Woman, whereby She is excited to a thankful acknowledgement of the Mercy vouchsafed her, follow the *Forms of Thanksgiving* by which She is to do it.

II. The first of which are two *Psalms*, viz. 116. and 127. The former was compos'd by *David* upon his being restor'd from some great Sickness; and by leaving out of the 13th and 14th verses (wherein there is mention made of the other Sex) it is easily applicable to the case of a Woman who comes to give thanks for so great a deliverance.

§. 2. The 127th *Psalms* is design'd to praise God for the Birth of the Child; and is very seasonable to be us'd when ever the Child is living, to excite the Parents to give thanks: And as the first is most proper when we respect the Pain and Peril which the Mother has gone through; so the last ought to be us'd when an Heir is born, or a Child bestow'd on those that want or desire one.

III. After the *Psalms* follows the *Lord's Prayer* introduced with the *Lesser Litany*, to which the *Doxology* is added by reason of its being an Office of Thanksgiving. The following *Sentences* are design'd as Intercessions for the Woman's Safety and Defence (c).

IV. The suitableness of the following *Collect* to the Occasion is easily discernable, without any enlargement.

V. The Office being thus devoutly perform'd, the *Rubrick* admonishes the Woman to offer the *accustom'd Offerings*, which were formerly the *Chrysom* or *Alb* thrown over the Child at the time of Baptism (d), but that custom being now disus'd, it is expected that she

(c) Ps. 86. 2. -61. 3. 61. 1. (d) See the Common-Prayer-Books of K. Edw. VI. make

make some small Offering to him that ministers, not as a requital, but only as an acknowledgement of her Gratitude to the Church.

§. 2. It also adviseth her to *receive the Holy Communion*, that being the most solemn way of praising God for him, by whom she receiv'd this and all other Mercies, and a means to bind her self more strictly to spend those days in God's Service, which by this late deliverance he hath added to her Life.

## C H A P. XIII. O F T H E C O M M I N A T I O N.

### Sect. 1. Of the Preface.

*The Design of  
this Office.*

**T**HE proper *Preface* to this Office, gives us the Reason and Occasion of composing it, and so may serve instead of an *Introduction*. It informs us that *in the Primitive Church there was a godly Discipline, that at the beginning of Lent (i. e. upon Ash-wednesday (of which see more Ch. 4. Sect. 10.)) such Persons as stood convicted of notorious Sin, were put to open Penance, and punish'd in this World, that their Souls might be sav'd in the Day of the Lord; and that others admonish'd by their Example, might be the more afraid to offend.* But this in the *Roman Church* is turn'd into a meer Ceremony of sprinkling Ashes upon all that come to confess on *Ash-wednesday*: And in our Church, since Custom hath discontinu'd so necessary and Primitive a Usage, the only Remedy until the said Discipline be restor'd (which we may rather wish than expect in these licentious days) is to endeavour to bring every Man to condemn and judge himself, by setting before him the *Curses* due to all his Sins, and reminding him of God's dreadful Tribunal, where the Impenitent, though he be never censur'd here, shall certainly be condemn'd.

### Sect. 2. Of the Sentences.

**T**HE Original of repeating these *Sentences* in the manner we now use them, was a positive divine Institution, which twice enjoind it by *Moses* (a), in obedience to which *Joshua* did most religiously observe it (b), and *Josephus* reckons it among those things the *Jews* always perform'd (c). And though the Circumstances in the *Jewish* manner of reciting these curses were purely

(a) Deut. 11. 29. -and ch. 27. (b) Josh. 8. 33. (c) *Antiquit. l. 4. c. 8. p. 99.* according to Sr Roger L'Estrange's Edition.

Ceremonial,

Ceremonial, yet doubtless the end, for which this Duty was prescrib'd, was truly Moral, tending to the honour of God and his Laws, and the promoting of real Holiness. For to publish the Equity and Truth of God, and to profess our Belief that his Laws are righteous, and the Sanctions thereof just and certain, is an excellent means of Glorifying God, and a proper method for converting Sinners; so that it cannot be unfit for the *Gospel* Times, nor unsuitable to our *Christian* Worship; especially when the Necessities of the Church require the Sinner should be warn'd and brought to Repentance. *Christ* indeed hath now taken away *the Curse of the Law*. *Gal. 3. 13.* but that is only with respect to those that truly repent, for as to all others the *Curse* is still in force.

§. 2. There are some very good meaning People Amen.  
 who scruple to say *Amen*, to these Sentences, out of a *what it signifies*  
 Notion, that by so doing they curse both themselves *in this place.*  
 and all mankind; for whose Satisfaction I would desire them to observe, that it is not said, *Cursed be he*, or may he be cursed, that doth so and so; but, *Cursed is he*, i. e. that Man is curs'd who is guilty of this or that Sin. So that this *Amen* here does not signify our desire that the thing mention'd may be so, as it does when it is join'd to a *Prayer*; but is us'd in the same Signification as at the end of our *Creeds*, where it is us'd to signify our Assent to the Truth of the several Articles therein contain'd; or as it is taken in those several parts of the *New Testament*, where it is translated into the *English*, *Verily*; and so in this place signifies no more than *Verily, it is true*; *Rev. 3. 14. 2 Cor. 1. 20.* So that when the Priest declares that *Idolaters* and other Sinners, specified in these *Sentences*, are accurs'd, every one that says, *Amen*, does no more than affirm that he *verily* believes the Truth of this, which God hath said both in the *Law* and the *Gospel*, and that his believing this, is the true cause of his Repentance and begging Pardon for his Sins, to which he acknowledges God's Curse to be due.

### Seçt. 3. *Of the Application.*

HAVING heard to what Sins the Curse of God is due, the Church has too great reason to conclude that we are all guilty of more or less of them, and consequently all in danger of God's Wrath, except we repent; to excite us therefore to that necessary Duty, that so we may escape these dreadful Judgements, she hath collected this pious and pathetic *Discourse* to apply the foregoing threatenings in order to our Conversion; which is all of it gather'd out of Scripture, that so it may be more regarded, as coming from the Mouth of God himself.

### Seçt. 4. *Of the Penitential Devotions.*

I. AFTER so serious and rational a Discourse, the Psalms 51.  
 Church may justly suppose that we are all re-  
 solv'd to *Repent*; and therefore to assist us in so necessary a Duty,  
she



she hath prepar'd such *penitential Devotions*, as are very suitable to our pious Resolutions; such as is, *first*, the 51st Psalm which is the most famous and solemn of all the *Penitential Psalms* and is generally call'd *David's Litany*.

*The Lord's Prayer &c.*

II. After which follow the *Lesser Litany*, *Lord's Prayer*, and *Suffrages*, of which we have spoken before.

*The First Collect.*

III. And though the Minister may know it to be now time to bind up the Wounds of true Penitents, yet, because he cannot be certain which are such, he is not allow'd, with the *Roman Church*, to pronounce a *Positive Absolution* to all in a mix'd Congregation, but is here directed to address himself to God (who best knows who needs a Pardon, and who is fit for it) and to beseech him to grant it to all such.

*The Second Collect.*

IV. The *Second Collect* asks the same things more earnestly and more largely which was briefly begg'd in the *First*, viz. Remission of the Guilt and Removal of the Punishment of Sin; to which we do most pathetically press our most merciful Father, by phrases exactly suited to the necessities and desires of poor Penitents, and all taken out of the Holy Scripture.

*The General Supplication.*

V. By which importunate Addresses the *People* being prepar'd, are allow'd to open their Lips and plead for their own pardon in the following Form, which is so proper that, if it be presented with an united Devotion suitable to its Expressions, it cannot but prevail; and will fit the whole Congregation to

*The Blessing.*

receive the following *Blessing*; which, being to be pronounc'd in Gods name, is taken from that divine Form of his own composing. *Numb. 6. 24.* So that all who are prepar'd to receive the Benefit of it, must kneel humbly, and may believe firmly, that He who prescrib'd it will ratifie it to their infinite Advantage and endless Comfort.

## The Forms of PRAYER to be us'd at SEA

are not design'd for a compleat *Office*, nor are they compris'd in any method: but are all of them (except the two first, which are *daily to be us'd in her Majesties Navy*) *Occasional Forms*, to be us'd as the Circumstances of their Affairs require, and are so very well adapted to their several Occasions, that any one, that observes them, will see their Suitableness without any particular Enlargement.

C H A P. XIV.  
OF THE  
Form of Prayer  
FOR THE  
FIFTH of NOVEMBER.

**T**HE Occasions and Reasons of the Observation of this, and the following Days, are so well known to all that have the least Knowledge in the Affairs of this Nation, that it would be wholly needless to repeat the several Histories of them here.

And the Excellency of the Prayers appointed on these days, and their Suitableness to the Occasions, is so apparent to any one, that hath the least liking in the World to Forms, that it would be in vain to endeavour to make them plainer, or to give any reason for their several Compositions. So that we shall do no more in relation to these, than give a short account of those parts of them, which are taken out of *Scripture*, and shew how they are to be apply'd to the several Days. And first of those appointed for the *Fifth* day of November.

I. Instead of the Ordinary *Sentences* before the *Exhortation* here are three verses taken out of *Pf.* 103. *The Sentences.*  
*viz.* Verse 8, 9, 10 The *first* declaring God's infinite Compassion and Pity, his Patience and wonderful Inclinations to do good: The *second* shewing the short continuance of his anger: The *last* shews his Clemency in not exacting of us so much in Judgement as we have deserv'd by our Transgressions: And therefore his Favour in discovering and preventing the Mischiefs, as this day, design'd against us, are not owing to our Innocence but his Mercy.

II. The *Hymn*, appointed instead of the *Venite Exultemus*, is so methodically put together, that it seems, as it stands in this place, to be one intire Psalm compos'd on purpose for the Day. It consists of five particulars, *viz.* *first*, An Exhortation to praise God for his Gracious Nature and his Providence over us (a). *2dly*, A Reflection on our Enemies Actions and Success (b). *3dly*, A due Acknowledgement of God's Power and Wisdom, Justice and Equity therein (c). *4thly*, A Prayer for our present Governour (d), and *5thly*, a Promise of our Fidelity to God for the Future (e).

(a) *Pf.* 107. 1, 2. (b) *Pf.* 129. 1, 2. -35. 7. -57. 7. (c) *Pf.* 147. 5, 6. (d) *Pf.* 80. 17. (e) *Pf.* 80. 18.

The Psalms.

III. The proper *Psalms* are *Pf.* 64, 124, 125.

§. 1. The 64<sup>th</sup> was a Prayer of *David* for deliverance from his Enemies, concluding with a Prediction of God's signally disappointing their malicious designs.

§. 2. The 124<sup>th</sup> *Psalms* is an Acknowledgement of God's Assistance, and a thankful Commemoration of the Deliverances wrought signally by him. It seems to have been compos'd by *David* upon his Deliverance from the hands of *Saul*, and after of *Abisalom*.

§. 3. The 125<sup>th</sup> declares the Safety of those who firmly adhere to God, without seeking to any irregular means for attaining it. It is appointed on this day to remind us of the Providential Care of God in frustrating the designs of the Enemies of this Church and Nation, even before they were sensible of their being so much as in danger from them.

The Lessons.

IV. The Proper *Lessons* are 2 *Sam.* 22. and *Acts* 23.

§. 1. The *First* is *David's* Psalm of Praise (f), compos'd upon his deliverance out of the Hands of all his Enemies, especially *K. Saul*, who sought to deprive him of his Life and promis'd Succession: the Words are so applicable to the present occasion, that they explain themselves to an attentive hearer.

§. 2. The History contain'd in the *Second Lesson* agrees with the *Gunpowder Treason* in some particulars, but falls quite short of it in others. There we find a Crew of desperate Zealots enrag'd at *St Paul* for perswading them to reform the corrupt Traditions of their Forefathers; binding themselves in a bloody Vow to murder *St Paul* as he went towards the *Hall of Judgement*: in order to which they first acquainted their *Priests* with it, who approv'd of their Design, and promis'd them (no doubt) if they came into any trouble for this Heroick Zeal towards their old Religion, that they should merit *Paradise* at least for ridding the Church of such an Enemy. Thus far the Stories agree: But *St Paul* was a private Man and their Fellow-Subject, and they aim'd at a single Sacrifice to their Rage; whereas these *Plotters* aim'd at a Gracious Prince, their own Sovereign, and at 1000 lives besides; so that as the *Parliament* is the whole Nation in Representative, our Plotters seem inspir'd with the Bloody Principles of *Caligula* who wish'd all the People in *Rome* had but one Neck, that so he might cut them off at one Stroke. The Scripture therefore affording no Parallel of such cruel and blood-thirsty Men, we must be content with a Crime something like it, though in a far lower degree.

The Epistle and Gospel.

V. The *Epistle* is design'd to remind the People of the Allegiance they owe to their Sovereign. The *Gospel* is appointed to correct the unruly Effects of mistaken Zeal for Religion; shewing that our Faith, be it never so true, cannot warrant us to destroy those that are of different Perswasions.

(f) Psalm 18.



C H A P. XV.  
OF THE  
Form of Prayer  
FOR THE  
THIRTIETH of JANUARY.

I. **T**HIS Office is introduc'd with some of the usual *Sentences* at *Morning Prayer*. *The Sentences.*

II. The *Hymn* instead of the *95th Psalm* is collected out of several parts of the Bible ; but, as it is here put together, it is as fine a *Composure* and as pertinent to the Occasion, as can be imagin'd or contriv'd. *The Hymn.*

III. The proper *Psalms* are *Pf. 9, 10, 11.* The first of which was writ upon *Goliath's Death*, and was design'd for *David's Victory* over the *Philistines* ; and though the chief end of this day's Solemnity is to bewail our Sins, which were the occasion of those late bloody and dismal times, yet when we recollect how happily we were at last deliver'd from them, and how deservedly God's Justice was executed on the Enemies of our *David*, we cannot forbear intermingling a Thanksgiving to praise God for so wonderful a work. *The Psalms.*

§. 2. The *10th Psalm* wanting a Title, was, by the ancient *Hebrews*, and still is by the *Vulgar Latin*, join'd to the former : but though it be on a like Subject, yet there is a plain difference between them. The *9th Psalm* speaks of *Pagan Enemies*, whose Cruelty was ended sometime before, and is therefore fuller of Praises ; whereas this *Psalm* speaks of *Domestick Foes*, who still acted unjustly, and so it abounds more with Prayers and Complaints, and is very proper to be us'd on this day, if we take care to apply it to the times of the *Rebellion*.

§. 3. The *11th Psalm* is a Declaration of *David's* full confidence in God, in despite of all discouragements, and is very applicable to our *Royal Martyr* under his Sufferings. *Psalm 11.*

IV. The *first Lesson* for the *Morning* is *2 Sam. 1.* There is no Parallel for this inhumane Murder of a good and innocent King by his own Subjects in all the *O. Testament*, and therefore the Church is content to read the History of *David's* Justice upon the Infidel who kill'd *Saul*, and his Mourning for him, who had been his Sovereign, though he was his Mortal Enemy, *The first Lesson.*

my, and had apostatiz'd from God, and was forsaken by Heaven. How much more reason then had our State to punish those barbarous *Rebels*, who murder'd the *Best of Kings*, for adhering to the *Best of Religions*? and also to set apart a *Day of Humiliation* for *Fasting* and *Prayer*, and to draw up a mournful Office after the Example of *David* in the *Lesson*.

The second  
Lesson.

§. 2. As for the *second Lesson* it is the ordinary Chapter appointed in course to be read on the 30th of *January*. viz. *Mat. 27*. For by a signal Providence the Bloody *Rebels* chose that day for executing their King, on which, at the Church (which they seldom came to) the History of our *Saviour's* Sufferings was appointed to be read. The *Blessed Martyr* had forgot that this was the Lesson in the ordinary Course, and therefore, when *Bishop Juxon* (who read the *Morning Office* immediately before his Martyrdom) nam'd this Chapter, the *Good Prince* ask'd him\* if he had chosen it as fit on this occasion; but when he knew it was the *Lesson for the Day*, he observ'd and admir'd the suitableness of it to his present Circumstances; Who was betray'd by some, deny'd by others, and despis'd by the rest of his seeming Friends, and left to the bloody and implacable Malice of his barbarous Enemies: who us'd him with the same Contempt and Ingratitude, Outrage and Cruelty, as the *Jews* us'd *their King* and *our Saviour*, while he imitated his great Master in Meekness and Patience, Piety to God, and Charity to all Men even to his very Murderers.

The Epistle  
and Gospel.

V. The *Epistle* shews the Duty which Christians owe to Magistrates. The *Gospel* directly points at the *Scribes* and *Pharisees*, who had rejected and slain divers of the *Prophets*, and had a design to murder *Christ* himself: But by way of accommodation it taxes our vile *Regicides*; For their Lord had taken all due care of this Land, and trusted several of his Subjects in the Administration of his Government, expecting nothing in return but the just Rights and Prerogatives of his Crown: but these they deny him, and reject his *Commissioners* who came to treat with them; slew many of his faithful Servants in open War, seize his Crown, murder his Person, banish his Heir, and make themselves Lords of his Kingdom. Now if these Kingdoms be ever recover'd again, we may appeal to all Mankind, whether those *Rebels* deserve not to be depriv'd of their usurp'd Power for their Injustice, and of their Lives for the Innocent Blood they spilt? All but the Guilty will own this to be just.

The Psalms for  
the Evening.

VI. The *Psalms* for the *Evening Service* are *Pf. 79*. 94. 85. The 79th *Psalms* contains a lively description of the Miseries of *Jerusalem* upon the Sacking of it by the King of *Babylon*; and is very applicable to our sad Condition during the *Rebellion*; only the *Jews* suffer'd by *Heathens*, we by such whose deeds were worse than *Pagan*, while they call'd themselves *Christians*.

§. 2. The 94th *Pf* is a Prayer to God, and a confident Assurance in him, that he will dissipate the Attempts of Wicked Men, and uphold the Righteous.

§. 3.

§. 3. The 85th Psalm is appointed with respect to that happy change at the *Restoration*, and is for that reason plac'd out of its usual order ; because it contains an acknowledgement to God of his Mercy in delivering the Land from those sad Calamities, and a Prayer for a continuance of it in Prosperity hereafter.

VII. The first Lesson are two for variety ; one of which (a) is *Jeremiah's* complaint to God of great mischiefs done in Church and State by false Prophets and Tyrannical Rulers, with God's Answer wherein he gives the reason of his permitting this, threatening to punish the Authors of these Mischiefs and to deliver the Righteous. The first Lesson.

§. 2. The other Lesson is out of *Daniel* (b) being an excellent Prayer which that Holy Man us'd on his solemn Fast day ; wherein he so effectually bewail'd the Sins and Sufferings of God's People, that he prevail'd with Heaven to restore them to their Liberty and to the Exercise of their Religion : Which justly reminds us of the Prayer and Penitence of devout Men under those Usurpers which at last had the same Effect here.

§. 3. The second Lesson (c) sets before us the Faith and Patience of the Martyrs, and is very proper as a Commemoration of our Royal Martyr's Sufferings and Faith, and an Exhortation to us to imitate them, whensoever it shall please God to require it of us. In the Old Gallican Liturgy this was the proper Lesson for the Festival of any Martyr (d). The second Lesson.

## CHAP. XVI.

### OF THE

### Form of Prayer

### FOR THE

## TWENTY-NINTH of MAY.

I. **T**HIS Office is introdu'd with *Dan.* 9.9,10. being *Daniel's* Confession of his Peoples Transgression, and of God's Mercy ; and *Lament.* 3. 22. ascribing our Preservation to God's Mercy and Compassion. The Sentences.

II. The following Hymn is sufficiently plain of it self. The Hymn.

III. The proper Psalms are *Pf.* 124. 126. 129. 118. The Psalms.

(a) Jeremiah 12. (b) Dan. 9. to verse 12. (c) Heb. 11. v. 32. to ch. 12. v. 7.  
(d) Vid. Mahillon, Lit. Gallic. lib. 2. p. 160.



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The first of these hath been already spoken of in the Office for Nov. 5. It may very properly be repeated here; for the *Papists* and *Sectaries*, like *Samson's* Foxes, though they look contrary ways, do yet both join in supporting Fire to destroy us; their End is the same though the Method be different.

§. 2. The 126<sup>th</sup> Psalm celebrates the Deliverance of the *Israelites* out of their Captivity, which was so sudden and unexpected, that they that saw it, thought themselves in a *Dream*, and could scarce be perswaded that this thing was real: which may exactly be applied to the strange and miraculous turn of Affairs at the *Restoration*; which was so surprizing that those that saw it, were apt to fancy, that it was only some pleasant Dream, or waking Delusion of the Imagination, and were in such a Surprize of Joy and Wonder, that they were almost afraid that their Senses deceiv'd them.

§. 3. The 129<sup>th</sup> Psalm is a Reflection upon our Enemies their endeavours to destroy us, and an acknowledgement of God's help in delivering us, and concludes with a curse upon the Enemies of the Church.

§. 4. The 118<sup>th</sup> Psalm was compos'd originally for *David's* Coronation, after God had brought him from his Exile through many troubles to sit on his Throne in peace. It is set last because it peculiarly relates to the last Scene of the *Restoration*, the Crowning of *K. Charles the Second*.

The first Lesson.

IV. The *first Lesson* (a) is almost an exact Parallel to our Case, describing how, after *Abalom's* Death, (whereby the Rebellion was happily ended) the People unanimously resolv'd to bring back their lawful King *David*, and sent an honourable Message to him in his Exile to invite him back; and he return'd, not only without any opposition, but by the general Consent and to the great Satisfaction of all his Subjects; his Enemies begging his Pardon, and his loyal People contending which part of them should shew themselves most forward in bringing him back, or expresse most Joy at his Return.

§. 2. But if any new Practices make it necessary to reflect upon that Faction and Sedition which began the Rebellion, the *Sixteenth of Numbers* is added; where the Example of *Corah*, *Dathan* and *Abiram* sets out the greatness of their Sin, and the severity of their Punishment who oppose Right and Lawful Governours.

The second Lesson.

§. 3. The *second Lesson* (b) foretells the coming of false Teachers in the last days, and describes their Hypocrisy in pretending to Sanctity, while their Lives are notoriously Evil; remarking particularly their railing at those in Authority, and prophesying falsely for a Reward; but withal containing a Prophecy of their Fall: and as the Character was exactly answer'd by some in those sad times, so their Prophecy was soon after fulfill'd to their Ruin, to warn others to beware of such Pretenders.

(a) 2 Sam. 19. 9. (b) The Epistle of St Jude.

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V. The *Epistle* (except the two first verses) is the same with that for Jan. 30. commanding us to be *subject to the King as Supream.* But lest we should doubt who our lawful King is, the *Gospel* gives us a certain token to know him by, *viz.* He whose *Image and Superscription our Money bears.* For he that coins *Money* and gives it its value, hath certainly a Sovereign Power; and we, by trading with his Coin, own his Sovereignty over us, and declare he protects us; for which we owe and must pay him *Tribute*, because without the Assistance of that, he can neither send his Governours to do us Justice, nor maintain his Armies to defend us.

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## CHAP. XVII.

### OF THE

### Form of Prayer

### FOR THE

## EIGHTH of MARCH.

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I. **T**HE first *Sentence* with which this Office begins, is a very proper Introduction to the Duties we are going to perform. 1 *Tim.* 2. 1, 2. The design of the other is to excite us to the following *Confession.* 1 *John* 1. 8, 9. The Sentences.

II. The *Hymn* is collected out of the *Book of Psalms*, and fully answers the design of it, being suitable Acts of Prayers and Praises for the *Queen.* The Hymn.

III. The proper *Psalms* are *Psf.* 20. 21. 101. The first was endited by *David* upon the same account we now use it, *viz.* for a Form of Prayer to be us'd by the Congregation for God's Blessing on their *Prince.* The Psalms.

§. 2. The 21<sup>st</sup> *Psalms* was compos'd by *David* to be sung in the Congregation as a Form of Thanksgiving to God upon account of the many glorious Victories God had blest'd him with. And nothing can be more proper at a time when we are returning thanks to God for setting her present *Majesty* over us, than to return thanks also in so pertinent a Form for those numerous and almost incredible Victories which have, in so short a time, signaliz'd her Reign beyond any of her Ancestor's.

§. 3. The last *Psalms* is a Resolution made by *David* to be a strict Observer of Piety and Justice both in his private and publick Affairs; and is appointed here to remind us that whoever desire God's Blessing

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Blessing upon their Government, must make it their chief End and design to punish Wickedness and Vice, and to maintain true Religion and Virtue.

*The first Lesson.*

IV. The *first Lesson* (a) treats of the Nature, Power, Riches, and Eternity of *Wisdom*; than which nothing conduces more to the happiness of a Governour, since it is *by Wisdom that Kings reign, and Princes decree Justice*: so that the design of this *Lesson* is to excite us to pray to God, that he would give the *Queen* an understanding Heart to judge her People, and to discern between Good and Evil.

*The Lesson.*

V. The *second Lesson* (b) is appointed by reason of that part of it which is read for the *Epistle* on *Nov. 5.* of which what is said there may suffice.

*The Epistle and Gospel.*

VI. The *Epistle* and *Gospel* are the same as those appointed on the 29<sup>th</sup> of *May*, and have already been spoken of in that Office.

(a) Prov. 8. 13. (b) Rom. 13.

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